

Oliver Steele

THE

Churchman's Monthly Magazine.

[Vol. III.]

MARCH, 1866.

[No. 3.]

CONTENTS.

Reflections for March,	31	Advice to a Student, continued from	
Life of St. Polycarp, concluded from		P. 79,	106
P. 10,	84	The Counsel of Redeeming Love,	109
A Serious Question,	90	A Hymn for Easter,	110
On Christ's curing the blind man,		On the Attributes of the Deity,	111
continued from P. 55,	94	Original Documents,	112
On Episcopacy, continued from P.		On the Observation of Lent,	113
55,	96	On Religious Presumption,	116
Castellio's Translation of the Bible,	99	Heathen Morality, continued from	
John Calvin, on the Liberty of the		P. 78,	119
Will,	101	Monthly Obituary,	120
St. Cyprian, on Infant Baptism,	102		

THAT WHICH IS OF GOD WE DEFEND TO THE UTMOST OF THAT WHICH HE HATH GIVEN: THAT WHICH IS OTHERWISE, LET IT WITHER AWAY IN THE ROOT FROM WHENCE IT HATH SPRUNG.—HOOKER.

NEW-HAVEN:

Printed at the HERALD-OFFICE,

By OLIVER STEELE & CO.

to
to
wh
eye
tin
wh
hin
be
we
un
a c
enj
res
He
iou
W
str
wo
rab
str
ten
ex
wh
to
sch
apa
and
ma
nig
the
tha
don
firs

THE

Churchman's Magazine.

[Vol. III.]

MARCH, 1806.

[No. 3.]

REFLECTIONS FOR MARCH.

THE excellent Bishop Horne, in one of his sermons, remarks to this effect ; that the garden of Eden was probably so formed as to be an emblematical representative of things in heaven : So that while man continued in that blessed abode, he could not open his eyes without receiving instruction. Every thing he saw was continually reading to him a lesson of wisdom, pointing out the duties which he owed to his Creator and daily Benefactor, and exhorting him to temperance and self-government. And hence Paradise may be considered as a school of learning, in which the first happy pair were to be kept in a constant course of training and improvement, until they should have acquired that degree of knowledge, and such a conformity to the heavenly state, as would render them capable of enjoying the reality, which they had seen shadowed out in their terrestrial abode ; and then they were to be translated immediately to Heaven, as Enoch and others afterwards were. This is an ingenious conjecture ; and though supported by nothing explicit in the Word of God, yet it is highly worthy of attention. It is full of instruction and use. It represents the Almighty Creator in a light worthy of himself, who creates nothing in vain, or for an inconsiderable end. All his works were in the beginning, and still are instructive if we will but open the eyes of our understandings, and attend to the lessons they present for our perusal. Although man is excluded from Paradise, yet he has before him the natural world, which is intended not only for the support of his body, but also to furnish food for his mind. He is debarred from the original school of spiritual wisdom ; but another is open before him ; all the apartments of which are inscribed with the marks of divine wisdom and goodness : *For the heavens declare the glory of God, and the firmament sheweth his handy works. Day unto day uttereth speech, and night unto night sheweth knowledge.* The instruction arising from the order and course of material things is doubtless less perfect, than it was in man's original abode ; but still much spiritual wisdom is derivable from a just view of these things. How far the first transgression deranged the order of the material world, we can-

not say, not being informed in the word of God. Possibly however there may be some truth in the poet's fiction :

" Some say he bid his angels turn askance
The poles of earth twice ten degrees and more,
From the sun's axle ; they with labour push'd
Oblique the centric globe." MILTON.

If so, to this we owe the change of seasons and the varying course of the year. But whenever, and for whatever reasons they were introduced into the natural world, they are certainly the appointment of God. If they took place consequent upon the fall, as a punishment for man's transgression, or as introductory to the curse denounced upon the earth, that it should *bring forth thorns and briars* ; still they are instructive ; and the more so for the very reason assigned : For they are to be considered as an innovation and derangement of the original plan of God's work, and consequently an imperfection : They therefore impress perpetually on our minds one of the most fundamental doctrines of religion ; that we are fallen creatures ; that we are not as we came from the hands of the Creator ; but that a great derangement has taken place in our natures ; and imperfection is stamped on the whole course of our lives and actions. In every part of the written word, we learn that this is the case. And when the volume of nature is fairly open to our view, it teaches the same doctrine. In the irregular and constantly varying changes that take place in the state of the elements, now stormy, and presently calm ; now cold, and now hot ; and always uncertain, not to be calculated ; we behold an expressive emblem of the passions of men, broken loose from the dominion of their natural lord and sovereign ; committing riot and disorder, and defacing the fair image of God impressed at the creation. Even our best propensities, by running into extremes, become mischievous, and productive of misery. Sometimes our passions run high and fervid, like the heat of summer ; at others, they are cold and sluggish as the frost of winter. The love of God, that best of all emotions, that kindly warmth, which leads man to breathe his desires towards his Creator and sovereign Lord, is often found to degenerate into enthusiasm on the one hand, and into languid formality on the other ; as too much heat or too much cold prevail in our hearts. Charity, beneficence, and good will to men, are ever running into like extremes ; for with all the passions of man, it is sometimes summer and sometimes winter. They are sometimes too warm for the health of the soul ; at others so cold as to deprive it of all becoming and worthy action. If this is the case with the best and noblest propensities of our nature ; if they thus find an ever constant representative in the deranged and varying course of the material world, well may we expect to observe in the worst passions, a still more striking parallel. Consider then what frequently takes place, at this season of the year. Suddenly do the heavens lower, and grow black with clouds ; the winds muster all their forces ; the forests bend and roar ; the works of art tremble and totter, or are torn from their foundations, and scattered in fragments across the fields : The stately edifice, however strongly reared, scarcely withstands their rage ;

while within, the quaking inhabitants stand in doubt of their lives. Now look at him who indulges immoderate anger, and behold a counterpart. Behold the tempest rising in his veins, fury darting from his eyes, and the clouds lowering in his whole countenance. See his frame shaken almost to dissolution: all the fences, which calmer moments had erected around his virtue and humanity, demolished and blown away. Hear the horrid oaths and imprecations which he utters against God and man. Take notice, in short, how the rational creature is almost destroyed, and the brute substituted in its room. How certainly on the brink of destruction totters the fortress of his Christian hope; the defence of his soul from final perdition. Already his character is shattered and trembling, just to a fall. Already he has suffered immense loss in the tempest of anger, which he can never recover. Much time and pains will it cost him, to re-edify the partition wall between virtue and vice, which is broken down and scattered to the four winds of heaven. Much more resolution than before will be necessary, in order to stand firm on a new provocation; and to command that boisterous passion which has once become master; which has thrown down the fortress of reason, that should repel its fury. Consider well these things, and learn a lesson of wisdom and virtue from every tempest that blows. Think how gloomy and lowering is the cloud of anger, and check the first symptoms of passion as soon as they arise. Call to your aid the power of his grace, *who stilleth the raging of the sea*, and speak the storm into a calm.

But we may derive instruction from contemplating the season in various other points of view. Now the air, in a more peculiar manner, is fickle and changeable. To-day keen and blustering, to-morrow mild and gentle. Now frowning and angry seem the heavens, swift fly the clouds, by turns obscuring the sun; but soon all is bright and serene. And just such is the state of man in his sublunary abode. Changeable are his passions, and changeable his external condition. He loves and hates by turns. He pursues and avoids the same thing at different times. Now ardently seeking what he will with abhorrence presently reject. Now warm in friendship, but soon cold in neglect and disdain. Now storming with anger, hatred or envy; anon gentle and humane. At one time true and just; at another, deceitful and dishonest: constant in nothing but mutability. This arises from the corruption of our nature by the first transgression; which has dimmed without entirely blinding the eyes of our understanding; which has perverted, without entirely taking away the will to follow the dictates of wisdom. Hence we know in part, and we resolve in part; and therefore in execution there is always an instability and uncertainty, derogatory to the character of a reasonable being.

But there is also an instability in man's condition: For the clouds of misfortune will overshadow his days: the tempest of evil will beat upon his head; the sunshine of prosperity will suddenly be overcast; his comforts will be blown away by the changing winds that are always shifting the scene of human life. He who rules over all is frequently permitting the joy of our hearts to vanish from

our sight. Then every thing around us is gloomy and sad; the voice of joy and rejoicing is silent. But what then? Look unto the beclouded heavens, and remember the sun will soon appear; brightness and serenity will soon overspread the face of the earth; and a calm day will follow. With these thoughts, and with the reflection that he who rules the seasons is the God of life, be comforted and rest in hope. In the day of prosperity, bear also in mind, that ere long it will most certainly be overcast with adversity, and be hence prepared to submit with tranquillity to the coming evil. Thus, let not the changes in the daily course of time, pass by unnoticed and unimproved to some valuable purpose; for to him who studies with diligent care their instruction, they will teach wisdom and understanding, virtue and piety, that peace and happiness may be his portion. Let all ponder well these things, and practice these precepts of nature and nature's God; and thus while the snows are dissolving, and the earth is softening to receive the vegetable seed, their hearts will also be opened to receive the seeds of divine grace, that shall hereafter bring forth a plentiful crop of virtue and righteousness, in the fear of God.



LIFE OF ST. POLYCARP,

BISHOP OF SMYRNA.

[Continued from page 10.]

POLYCARP being arrived before the tribunal, the Pro-consul said—*Regard thy great age; swear by the genius of Cæsar; repent, and say with us, take away the impious.** The holy martyr, with a stern countenance, beckoning to the multitude with his hand, sighed, and looking up to heaven, exclaimed, *take away the impious.* The Pro-consul still urged him to swear, promising him liberty if he would blaspheme Christ; which he with a noble scorn refused; and with a dignified air, peculiar to innocence, made the following generous confession:—*Four score and six years have I served him, and he never did me any harm; how then shall I now blaspheme my King and my Saviour?* But nothing will satisfy a malicious, misguided zeal: The Pro-consul still importuned him to *swear by Cæsar's genius*; to which he replied—*Since you are so vainly ambitious that I should swear by the Emperor's genius, as you call it, as if you knew not who I am, hear my free confession. I am a Christian. If you have a mind to learn the Christian religion, appoint me a time, and I will instruct you.* The Pro-consul advised him to persuade the people: he answered—*To you I rather choose to direct my discourse, for we are commanded by the laws of our religion to give to Princes and those in authority, all that due honor and reverence that is not prejudicial and contrary to the precepts of the gospel. As for them, (meaning the multitude) I think them not competent judges, to whom I should apologize or give an account of my faith.*

The Pro-consul finding his firmness such as was not to be moved by flattery, undertook to frighten him with threats. *I have wild beasts at hand, said he, to which I'll throw you unless you recant.*

* This was considered as paying divine honours.

Call for them, cried the martyr, for we are immutably resolved not to change the better for the worse, accounting it fit and comely only to turn from vice to virtue. Since thou makest so light of wild beasts, added the Pro-consul, I have a fire that shall tame thee, unless thou repentest. *Thou threatenest me with a fire,* answered Polycarp, *that burns for an hour, and is presently extinct; but art ignorant, alas, of the fire of eternal damnation and the judgment to come, reserved for the wicked in the other world.* But why delayest thou? Bring forth whatever thou hast a mind to.* After saying this, and much more to the same purpose, with a pleasant and cheerful confidence in the hope that was set before him, the Pro-consul and the surrounding multitude, in silent astonishment, were struck with a reverential awe. But the moment prejudice had blunted the edge of conviction, the crier was ordered to proclaim three times, in the middle of the Stadium, (as was the manner of the Romans in all capital trials) *Polycarp has confessed himself to be a Christian!* To which the Jews and Gentiles responded, shouting aloud, *This is the great Doctor of Asia, and the Father of the Christians; this is the destroyer of our gods, that teaches men not to do sacrifice, or worship the deities:* demanding him to be cast to the lions. After they were denied this, they unanimously exclaimed, *burn him alive!* Accordingly sentence was passed; and with incredible activity they collected faggots and other combustible matter. The fire being prepared, Polycarp untied his girdle, laid aside his garments, and proceeded to unloose his shoes, when the Christians present prevented him by their assistance, shewing him due reverence and respect.

When the officers were about nailing him to the stake, agreeably to custom, he begged them to desist, assuring them that he who gave him strength to endure the fire, would enable him, without nailing, to stand immoveable in the hottest flames. They listened, and only tied him; when, standing like a sheep for the slaughter, designed as a grateful sacrifice to the Almighty, clasping his hands, which were tied behind, he poured out his soul to heaven in the following prayer:

O Lord God Almighty, the Father of thy well beloved and ever blessed Son, Jesus Christ, by whom we have received the knowledge of thee, the God of angels, powers, and of every creature, and of the whole race of the righteous, who live before thee; I bless thee, that thou hast graciously condescended to bring me to this day and hour, that I may receive a portion in the number of thy holy martyrs, and drink of Christ's cup for the resurrection to eternal life, both of soul and body, in the incorruptibleness of the Holy Spirit; into which number grant I may be received this day, being found in thy sight as a fair and acceptable sacrifice, such a one as thou thyself hast prepared, that so thou mayest accomplish what thou, O true and faithful God, hast foreshewn. Wherefore I praise thee for all thy mercies; I bless thee, I glorify thee, through the eternal high Priest, thy beloved Son, Jesus Christ; with whom, to thyself, and the Holy Ghost, be glory now and forever, Amen. Which last

* The Universalists, who assert that the Apostles and primitive Fathers denied future punishment, would do well to notice this.

words he pronounced with a more clear and audible voice; and having finished this prayer, the ministers of execution blew up the fire, which, increasing to a mighty flame, soon encircled the body of the martyr, who stood in the midst, and yielded up his soul to his God and Saviour.

Thus died this apostolical man, A. D. 167, about the hundredth year of his age; for those eighty-six years of which he himself speaks, wherein he had served Christ, cannot be said to commence from his natural birth, but from his baptism or new birth; at which time it is not probable he was under sixteen or twenty years of age. Besides, his converse with the Apostles, and consecration by St. John, of which we are well assured, reasonably suppose him of some competent years; for we cannot think he would ordain a youth or a very young man, a Bishop, in so considerable a city as Smyrna. Some have conjectured, from a passage in his epistle, that he lived even when St. Paul wrote, (though not then converted to Christianity) and if so, he must have been of a much greater age. But, however this may have been, Ireneus expressly assures us that he lived to an extreme old age, and then suffered a glorious and illustrious martyrdom for the faith. The Christians gathered up his bones as a choice and inestimable treasure, and decently interred them; and where these were buried they used to assemble annually, to celebrate the birth day of his martyrdom; both to do honour to the memory of the departed, and to prepare and encourage others to give a like testimony to the faith, when need should so require. These considerations it was that gave origin to those solemn anniversary commemorations, which were generally kept in the primitive Church. And let Christians of the present day remember, that to the firmness and unshaken resolution of such men as Polycarp, Christianity owed, under God, much of its final triumph over heathenism and pagan idolatry; and consequently their memory deserves to be cherished with the utmost veneration. Think of a man an hundred years old or more, submitting to death in the most terrible form, rather than renounce his faith! How wonderful must have been the effect of such an instance of fortitude on many, at least, of the bystanders! How apt to make converts to a religion which inspired men with such noble sentiments! It was truly and aptly said by the ancients, that *the blood of the Martyrs was the seed of the Church*. Enjoying unmolested as we do, the profession of our faith, we should not heedlessly overlook, how much of the blessing we owe to those who laid down their lives, in defence of the gospel; but with grateful hearts piously thank God, that he hath cast our lot upon better times and circumstances.

I cannot better close the story of Polycarp's martyrdom, than with the preface which the Church of Smyrna has in the beginning of it, as what eminently represents the illustrious faith and patience of those primitive Christians. "Evident it is (say they) that all those martyrdoms are great and blessed which happen by the will of God; for it becomes us Christians, who have a more divine religion than others, to ascribe to God the sovereign disposal of all events. "Who would not stand and admire the generous greatness of their

“mind, their singular patience, and admirable love to God? Who
 “when their flesh was with scourges so torn off their backs, that
 “the whole frame and contexture of their bodies, even to their in-
 “most veins and arteries, might be seen, yet patiently endured it.
 “Insomuch that those who were present, pitied and grieved at the
 “sight of it, while they themselves were endued with so invincible
 “a resolution, that none of them gave one sigh or groan: the holy
 “martyrs of Christ letting us see, that at that time when they were
 “thus tormented, they were strangers to their own bodies; or ra-
 “ther that our Lord stood by them to assist and comfort them. An-
 “imated by the grace of Christ, they despised the torments of men,
 “by one short hour delivering themselves from eternal miseries.
 “The fire which their tormentors put to them seemed cool and lit-
 “tle, while they had it in their eye to avoid the everlasting and un-
 “extinguishable flames of another world; their thoughts being fix-
 “ed upon those rewards which are prepared for them that endure
 “to the end, such as *neither ear hath heard, nor eye hath seen, nor*
 “*hath it entered into the heart of man*; but which were shewn to
 “them by our Lord, as being now no longer mortals, but entering
 “upon the state of Angels. In like manner those who were con-
 “demned to be devoured by wild beasts, for a long time endured the
 “most grievous tortures; shells of fishes were strewed under their
 “naked bodies, and they forced to lie upon sharp pointed stakes driv-
 “en into the ground, and several such like engines of torture de-
 “vised for them, that, if possible, by the constancy of their torments,
 “the enemy might drive them to renounce the faith of Christ.” And
 at the end of the epistle they particularly remark concerning Poly-
 carp, that he was not only a famous doctor, but an eminent martyr,
 whose martyrdom all strove to imitate, as one who, by his patience,
 conquered an unrighteous Judge, and by that means, having attain-
 ed an immortal crown, was triumphing with the Apostles, and all
 the souls of the righteous, glorifying God the Father, and praising
 of our Lord, the disposer of our bodies, and the Bishop and Pastor
 of the Catholic Church throughout the world.

As to his writings, he is known to have left sundry epistles and
 homilies, or sermons; all of which are lost, except one epistle,
 which appears to be written in the style and manner of the Apostles.
 It is full of useful precepts and short rules of life and manners, ad-
 dressed to all sorts of people. We are told it was venerated in an-
 cient times next to the canon of scripture, and read in the public
 assemblies of the Asiatic Church. Presuming the reader will be
 gratified with a specimen of a writer who lived so near the time
 when revelation was given, an extract is subjoined.

*POLYCARP AND THE PRESBYTERS THAT ARE WITH HIM, TO THE
 CHURCH OF GOD WHICH IS AT PHILIPPI.*

I REJOICED with you greatly in our Lord Jesus Christ, that
 ye entertained the patterns of true love, and (as became you) con-
 ducted onwards those who were bound with chains, which are the
 ornaments of saints, and the crowns of those that are the truly elect
 of God, and of our Lord: and that the firm root of your faith, for-

merly published, does yet remain, and bring forth fruit in our Lord Jesus Christ, who was pleased to offer up himself even unto death for our sins : whom God raised up, having loosed the pains of death : in whom, though you see him not, ye believe, and believing, ye rejoice with joy unspeakable and full of glory ; whereinto many desire to enter, knowing that by grace ye are saved, not by works, but by the will of God through Jesus Christ.

Wherefore girding up your loins, serve God in fear and truth, forsaking empty and vain talking, and the error wherein so many are involved, believing in him who raised up our Lord Jesus Christ from the dead, and gave him glory, and a throne at his right hand ; to whom all things both in heaven and in earth are put in subjection, whom every thing that has breath worships, who comes to judge the quick and the dead, whose blood God will require of them that believe not in him. But he who raised him up from the dead, will raise up us also, if we do his will, and walk in his commandments, and love what he loved, abstaining from all unrighteousness, inordinate desire, covetousness, detraction, false witness ; not rendering evil for evil, or railing for railing, or striking for striking, or cursing for cursing, but remembering what the Lord said, when he taught thus : Judge not, that ye be not judged ; forgive and ye shall be forgiven ; be merciful, that ye may obtain mercy : with what measure ye mete, it shall be measured to you again : and that blessed are the poor, and they which are persecuted for righteousness sake, for theirs is the kingdom of God.

Likewise let the deacons be unblameable before his righteous presence, as the ministers of God in Christ, and not of men ; not accusers, not double-tongued, not covetous, but temperate in all things, compassionate, diligent, walking according to the truth of the Lord, who became the deacon, or servant of all : of whom, if we be careful to please him in this world, we shall receive the reward of the other life according as he has promised to raise us from the dead : and if we walk worthy of him, we believe that we shall also reign with him. Let the young men also be unblameable in all things, studying in the first place to be chaste, and to restrain themselves from all that is evil. For it is a good thing to get above the lusts of the world, seeing every lust wars against the spirit ; and that neither fornicators, nor effeminate, nor abusers of themselves with mankind shall inherit the kingdom of God, nor whoever commits base things.

Wherefore it is necessary that ye abstain from all these things, being subject to the presbyters and deacons, as to God and Christ : that the virgins also walk with a chaste and undefiled conscience. Let the presbyters be tender and merciful, compassionate towards all, reducing those that are in error, visiting all that are weak, not negligent of the widow and the orphan, and him that is poor, but ever providing what is honest in the sight of God and men ; abstaining from all wrath, respect of persons, and unrighteous judgment, being far from covetousness, not hastily believing a report against any man : not rigid in judgment, knowing that we are all faulty, and obnoxious to punishment. If therefore we stand in need to pray the Lord that he would forgive us, we ourselves ought also to forgive.

For we are before the eyes of him, who is Lord and God, and all must stand before the judgment seat of Christ, and every one give an account of himself. Wherefore let us serve him with all fear and reverence, as he himself has commanded us, and as the Apostles have preached and taught us, and the Prophets who foreshewed the coming of our Lord. Be zealous of that which is good, abstaining from offences and false brethren, and those who bear the name of the Lord in hypocrisy, who seduce and deceive vain men. For every one, that confesseth not that Jesus Christ is come in the flesh, is Anti-christ; and he who doth not acknowledge the martyrdom of the cross, is of the devil, and whoever shall pervert the oracles of the Lord to his private lusts, and shall say, that there is neither resurrection nor judgment to come, that man is the first-born of Satan. Leaving therefore the vanity of many, and their false doctrines, let us return to that doctrine, that from the beginning was delivered to us: let us be watchful in prayers, persevering in fasting, and supplications, beseeching the all-seeing God that he would not lead us into temptation; as the Lord has said, the spirit indeed is willing, but the flesh is weak. Let us unweariedly and constantly adhere to Jesus Christ, who is our hope and the pledge of our righteousness, who bare our sins in his own body on the tree, who did no sin, neither was guile found in his mouth, but endured all things for our sakes, that we might live through him. Let us then imitate his patience, and if we suffer for his name, we glorify him; for such a pattern he set us in himself, and thus we have believed and entertained.

I trust that ye are well exercised in the holy scriptures, and that nothing is hid from you; a thing as yet not granted to me. As it is said in these places, be angry and sin not; and let not the sun go down upon your wrath. Blessed is he that is mindful of these things, which I believe you are. The God and Father of our Lord Jesus Christ, and Christ Jesus the eternal High-Priest, and Son of God, build you up in faith and truth, and in all meekness that you may be without anger, in patience, forbearance, long-suffering, and chastity, and give you a portion and inheritance amongst his saints, and to us together with you, and to all under heaven, who shall believe in our Lord Jesus Christ, and in his Father, who raised him from the dead. Pray for all saints. Pray also for kings, magistrates, and princes, and even for them that hate and persecute you, and for the enemies of the cross, that your fruit may be manifest in all, that you may be complete in him.

Ye wrote unto me, both ye and Ignatius, that if any one go into Syria, he might carry your letters along with him: which I will do so soon as I shall have a convenient opportunity, either myself, or by some other, whom I will send upon your errand. According to your request we have sent you those epistles of Ignatius, which he wrote to us, and as many others of his as we had by us, which are annexed to this epistle, by which ye may be greatly profited. For they contain in them faith, and patience, and whatever else is necessary to build you up in our Lord. Send us word what you certainly know both concerning Ignatius himself, and his companions. These things have I written unto you by Crescens, whom I have hitherto commend-

ed to you, and do still recommend. For he has unblameably conversed among us, as also I believe amongst you. His sister also ye shall have recommended, when she shall come unto you. Be ye safe in the Lord Jesus Christ. Grace be with you all. Amen.



FOR THE CHURCHMAN'S MAGAZINE.

A SERIOUS QUESTION.

ARE YOU A CHRISTIAN? Yes—you will doubtless reply. What reasons have you to think so? You will perhaps say, I have been baptized, and thereby admitted into Christ's Church. Good. If by your own desire, since you came to years of discretion, you have been baptized, you did right. If it was done by the procurement of others, in infancy or childhood, when you was incapable of presenting yourself, they did for you what was very right, and agreeable to the will of God. But have you ever once considered, since you was baptized, the nature of that transaction? Do you know any thing of the benefits thereby conferred upon you, and the obligations under which you was laid? Do you know any thing what it is to be regenerated in heart and life? To have *put off the old man with his deeds*, and to have *put on the new man, which after God is created in righteousness and true holiness*. Have you not rested satisfied with that regeneration which is outward in the flesh, by the washing of water, without any care for that which is inward in the spirit? Being enlisted under the banner of Christ, have you taken any care to see that you bear true and faithful allegiance to his authority? Yes, you doubtless say: I remain a member of the true Church, that Church into which I was baptized. I admit her doctrines and discipline to be conformable to the mind and will of Christ. Good again. But do you ever rightly consider what it is to be a true and faithful member of Christ's visible Church? Do you take all due care to promote peace and harmony, unity and Christian fellowship? Are you zealous for the prosperity of Zion? Do you seek to promote true religion and vital piety among your neighbours? You say that you are a member of the true Church. Now have you ever taken any pains to understand what is the nature of that Church—what are its appointed laws and ordinances? Certainly, you say: I hold that Jesus Christ founded his Church on the Apostles, and gave them power to appoint successors, and they others, and so on to the end of the world. All this is very right. But have you considered also the spiritual nature of this Church; how it is intended for the communication of spiritual blessings to men, in union and fellowship with one another? Do you understand any thing of that spiritual communion, or endeavour to practise it in your heart? You will no doubt again reply in the affirmative, and say you go to Church, and attend, at all appointed times, upon the sacred ordinances—the worship of God, and the holy eucharist. All very good again. But here a great many questions present themselves, more than I have room to ask, or, it is feared, than you can satisfactorily answer. When you are repairing to the house of

God, what is the state of your mind? Do you go with the same light and trivial thoughts as you would carry with you to a scene of amusement—a house of merriment? Or do you dwell in contemplation on that awful majesty, whose peculiar honour dwells where you are going? Do you consider what a heinous sin you will commit by trifling in his more immediate presence; and that you must give account for every idle thought you indulge on so solemn an occasion? And when you have taken your place, how is your mind employed? Have you any reverence for him in whose presence you are—any sense of what you come about? Do you think at all of the worship due to the great King of Heaven, the sovereign Lord of the universe? Or is your mind wandering on your worldly business or pleasures? Do you not act as though you came there merely to be seen; or at best, out of idle curiosity to hear or see something new? No, you reply: I join my voice in the public service of the Church, where required so to do? True perhaps; but where is your heart all the time? Is it humbled to a deep sense of unworthiness, when you confess your sins? Does it ascend with ardent longing towards heaven, when you utter petitions for spiritual and temporal blessings? Is it lifted up in grateful emotions, when you praise God with your lips? Is it warmed with a holy flame, when with your voice you ascribe unto God blessing, and honour, and power, and everlasting dominion. And while his holy word is reading, are you attentive to catch instruction? Do you with humility and reverence listen to the dictates of eternal truth? Is, in short, the whole frame and bent of your thoughts such as bespeaks a sense of your dependance on the power and goodness of God, for every blessing you hope to enjoy in this life or the life to come? Does a sacred awe seize your whole soul? Do veneration and reverence command all your senses, and make you wholly attentive to the business you are about? Unless this is the case, permit me to tell you, you are not what you profess to be: You are not a Christian: You are but mocking God. While you draw near to him with your lips, your heart is far from him. You are making him vain oblations which he will not accept. Your incense is an abomination, *even the solemn offering*. Your prayers reach not the court of heaven, but fall back to your own condemnation. Your heartless praise dies upon the tongue, and shall redound to your ruin.

But you say you attend all the solemn ordinances of the Church. I hope you do. You come then to the Lord's table; and you come in a reverend and decent manner, no doubt; for we never see any do it otherwise, so far at least as concerns the external appearance. And are you therefore a Christian? Stop a little before you pronounce sentence in your own favour. What is the internal frame and temper of your heart on this solemn occasion? Do you feel any real love and gratitude to God? Are your affections warmed and elevated under a sense of his goodness? When the consecrated bread is broken, does it lead you to contemplate your dying Saviour's body broken on the cross? And when the wine is poured out, do you look up and behold his sacred blood streaming from his wounded side, and trickling from the nail prints? Do you consider, that it

was for your sins he was thus wounded—to wash away your defilement, his blood thus streamed from the tree on which he hung—that your sins helped to point each nail; and drive to his wounded heart the soldier's spear? For you he bled! for you he died! O boundless love! O goodness infinite! No tongue can tell, no heart conceive the wondrous mercy of our God! In these and such like meditations, do you wait absorbed, for the spirit of God, by the instrumentality of his holy ordinance, to be shed abroad in your heart, to fill you with love divine—to purge out *the old leaven, the leaven of malice*—to warm and quicken your affections for divine things, rendered cold and sluggish by sin; to make you holy, harmless, and undefiled before God, that in the end you may sit down at his table in heaven? All these are characteristic marks of the true Christian; and if you have them not, you have no right to claim the sacred title. Search then your own heart—look and see if you do not comply with the ordinances of religion merely for form's sake. Is it not all a cold, heartless, and unmeaning formality? Or what is worse, is it not the disguise of hypocrisy, the better to impose on the world, and pass for righteous, while you enjoy the pleasures and advantages of sin? To this question I expect you will reply, No. Nay, and on the whole, I am willing to give you credit for sincerity, that you really think as you say. I am willing to hear you further say, that you carry your religion into your life and actions—that you endeavour to be true and just in all your dealings—charitable and kind to those who need—sober and temperate in your enjoyments—peaceable and quiet in your behaviour towards all men—and that you endeavour to comply with our Lord's golden rule, by doing to others as you would they should do unto you. All this is very well: But then many a heathen hath done this, to as great a degree of perfection as perhaps you will dare to pretend. Is this then any certain proof that you are a Christian? With what motives and views do you do these things? Is it not to gain and preserve a good reputation among men? Is it not to promote your own profit and advantage in the present life? Or have you any view to the glory of God? God has commanded you to perform these good works, and the command is sanctioned by the severest penalties, even everlasting destruction from his presence, and from all joy. Now do you not obey from fear, from a slavish dread of punishment, without any love to his holy will? Do you not expect—have you not a secret lurking notion, that by your own strength you can assuage his wrath, and purchase an interest in his favour? Is there not remaining in your heart a seed of pride—a root of bitterness, which would arrogate a power belonging only to God, a power to expiate sin against his divine majesty? A Christian, and yet think to be profitable unto God, as a man unto his neighbour! A Christian, and yet think to merit aught at the hand of your Creator!

Here comes a question, in answering which you will need search well every corner of your own heart, or you are in danger of deceiving yourself. Are you not already deceived by the delusive reasonings of pride, which will not bow before God? Have you well considered that you are a fallen and depraved creature? That you have no power

of yourself to help yourself? That you are ruined, lost, undone, and absolutely without help in yourself? That you are naked, and blind, and destitute? And that you must forever perish, but for the mighty power of that Saviour, who came into the world and died to redeem you from all iniquity—to give you a clean heart, and renew within you a right spirit? If you do not see and really feel this to be the case with you; whatever you may pretend, you are no Christian. You may be one in form, but not in essence and power. You may have partaken of the external regeneration in the flesh by baptism, which indeed brought you into a condition to partake, according to promise, of the covenanted aids of God's Holy Spirit. But it seems you have not profited withal. You are not really and truly regenerated in heart and affections. And hence you are not bringing forth the fruits of the spirit. You have not fled unto your only ark of safety, the atoning blood of your saviour. The supreme love of him dwells not in your heart, to establish your faith upon immoveable foundations; and to render you steadfast, *always abounding in the work of the Lord*. You do not renounce dependance on yourself, and look unto him, in whom alone you can have acceptance with God; and therefore you do not render to him the service he requires. You see not the absolute need of a Saviour, and therefore your faith is wavering. You feel not yourself interested that it should be strong; and therefore it is weak: Incapable to withstand the assaults of temptation, and unable to buoy you, with comfort, above the evils of this transitory state. You feel not the infinite importance of religion to your soul's everlasting welfare, and therefore your zeal is luke-warm; your service of Almighty God is cold and languid; it comes not from the heart; and you have no relish; you take no delight in coming before God with homage and praise. Prevaricate not with yourself, but answer to your own heart truly; is not this the reason why you have so much of the form, and so little of the spirit of Christianity? Do you halt between two opinions in such a case? Then permit me to tell you, you hesitate whether you are a Christian or a heathen! For here lies the fundamental point of distinction between the two. The real Christian sees and feels that he is a fallen and depraved creature; and therefore that he stands in need of a Saviour. By faith he sees that a Saviour is offered in Jesus Christ, and in him he puts his trust for acceptance with God. Here we have something radically distinct from mere morality, which may be explained and enforced by reason only—something worthy the immediate intervention of God. Throw away these things, and you at once sink into nothing more than a heathen. Entertain them coldly—but half believe them, and what are you better? Do you then feel the truth and infinite importance of these points of faith? If you do not, claim no more the character you have assumed. If you do, go on in the spirit and power of your faith, and God shall give you strength to resist temptations; and finally land you in a future world of glory.

FOR THE CHURCHMAN'S MAGAZINE.

ON CHRIST'S CURING THE BLIND MAN.

[Continued from page 55.]

WHAT hath been said with regard to baptism applies equally well to all the other means of grace, as the worship of God, and the holy eucharist, in a particular manner. It is a mean appointed by God to serve as a continual medicine for our spiritual maladies. To be received indeed, in faith and love unfeigned, or it will not be effectual. The medicines of the soul are not like those of the body; they must be received in faith, or they have no effect; but when so received, God acknowledges and blesses his own appointment to our growth in grace, in knowledge, virtue and holiness. The eyes of men's benighted understandings are more and more opened; the wounds of sin are healed by degrees; they gain new strength from day to day to resist temptations; and they become more and more sound in the faith; nearer and nearer unto perfect men in Christ, having all their spiritual senses quickened, to know good and evil, and to serve God in fear. This appears to be the intention and effect of the sacred rite, when received in faith. The power and wisdom of God can surely make it effectual to these purposes; and we must not doubt his promise. What shall we say then of those, who from day to day, and from year to year, neglect or refuse to avail themselves of this medicine of the soul? Is it because they have no faith in God's promise, or because they fear they are not worthy; or yet because they do not want to be healed of their spiritual maladies? We have reason to think that all these considerations have some influence. Some wish to enjoy the pleasures of sin a little longer, and so will not repent and lead such a life as may entitle them to hope that God will accept of their service; some fear they are not worthy, and do not put on resolution enough to become so in their own estimation: while many others, not sufficiently considering or rightly understanding the nature of the institution, have no proper faith in the promises of God. They do not consider it as one of the means of grace. They do not understand that God through it communicates the aids of his Holy Spirit to the soul, as we have endeavoured to shew: not understanding what they are to expect from its efficacy, it is not wonderful that they have no faith. And no doubt this want of faith often originates in men's unwillingness to suppose that God works by means. Let us then attend more particularly to this point. The very nature of man points out the propriety, and indeed, in some sense, the necessity of this method of communication between God and man. While we remain in this world, we are not pure spirits, but mixed beings, consisting of body and soul. The body is material, and must be operated upon by material things. Hence the necessity of material symbols as emblems of things spiritual, and not discernible by bodily senses. Such were sacrifices under the law. Such was the tree of life, in the Paradisiacal state, before man fell, when he had all his spiritual faculties entire: and such

are the symbols and rites of the gospel. The soul in our present state is not operated upon, but through the medium of the senses. We cannot communicate our thoughts to each other, but by signs and representations, either to be seen or heard. And God has chosen to operate on our souls in the same way : not but what possibly he might have done otherwise, being all-powerful and all-wise. But this method seems most consonant to our natures. It is a method to which, from necessity, we are accustomed. A method suited of course to our propensities, and likely to have a powerful effect. If people would seriously consider this circumstance, they would not make so light of the instrumental parts of religion as they often do. Nor would they be so apt to resolve the whole into the immediate operation of God's spirit on the soul, without the intervention of any means. On the one hand, they would not be tempted to explain away the external sacred rites of the gospel, into mere lifeless and unmeaning forms which signify nothing, and produce no effect ; nor on the other, would they reject and set at naught the gospel, because it requires such external rites. They would not be so likely to reduce religion to a mere shadow of speculative notions and opinions resting in the head, without affecting the heart : nor would they neglect so frequently the practice of the positive duties which God requires, until they come to think them of no importance. An empty faith would not be so likely to usurp the place of practical obedience. Consider the sacred symbols and ordinances of the gospel as acts of condescension in God, adapting his dispensations to our wants and necessities, while clothed in a material, mortal, and perishing body ; and we shall receive them with gratitude. Our religion will be as it were embodied, and show itself in our actions. It will have something to strike the senses, and maintain a lively impression on the soul ; something more than words, and abstract notions, which make but a slight impression on most men, while surrounded by so many sensible objects. Tell men they owe to Almighty God, worships and adoration—they acknowledge it, yet they do not feel the force of the obligation. Bring them to comply with God's appointments in solemn and reverential acts of adoration, and it attaches their feelings to his service : so apt are we to be influenced by sensible things more than by reason and reflection. Such is the nature of man, to which God has adapted the religion of his appointment.

If any other reasons are necessary to be offered why God thus appointed sensible signs or symbols, as means of grace, they may be found in this consideration : It was in order to try our faith, whether or no we will believe in the promises and power of God, to save by little as well as great means. The faith of Adam, in paradise, was tried in this way, and we are still on the same trial : not indeed that God wants to make the experiment for his own information, but that it is necessary for us, in order to acquire the habit of faith and dependence on God. In this world we are at school, and have to learn, as the first and most important thing, that we are dependent creatures. When we have learned this, we are fit for entering on our state of manhood in another world, in which our dependence on God will be visibly our whole enjoyment. To this end, our pride must be subdued ;

we must be brought to be habitually sensible that we now depend on him, and must obey his will, or not expect any of the blessings of the spiritual life. And surely nothing is more likely to produce this effect, than that he should require of us certain acts of homage, to which he promises the bestowment of his favours. Will you then put faith in his promise, or will you not? If you do, and comply with his commands, you act as worthy children of so great and good a Parent, and are contracting a habit which will fit you to be admitted into his immediate presence, in a state of more perfect manhood. But if your pride rebels; if with Naaman, the Syrian, you say in your hearts, *are not the waters of Damascus better than these? may I not wash in them and be clean?* If you turn away in a rage, or in contempt, from the gospel ordinances, because they are a small thing, and in themselves of no significance or power to infuse holiness; remember you deserve and shall meet with the same reproof as fell upon him—*My Father, if the Prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he only says to thee, wash and be clean?* To expect that God should exert his Almighty power for our salvation, while we do nothing, suits very well with our pride and indolence of disposition. But this does not appear to be his design. Let us then comply in sincerity with all his appointments, and look to his power for the effects he promises. If he bids us wash in the pool of Siloam, let us wash and receive sight. If he tells us the waters of baptism are *sanctified to the mystical washing away of sin*, let us not linger nor delay in coming to them, and bringing ours to partake in their benefits. If he tells us that so many as come worthily to the Lords table, are *partakers in his body and blood*, to the purifying and refreshing of their souls; let us not keep back whenever we have opportunity, because it may seem a small matter to convey such blessing as are promised. In fine, let us put full and entire faith in all God's promises; comply with all his appointments, and then we may hope to be made partakers in all the blessings of the gospel dispensation. Our sins shall be pardoned, our spiritual infirmities healed by the great Physician of souls; our blindness removed, our lameness made whole, and we become fit for the presence of God above.

FOR THE CHURCHMAN'S MAGAZINE.

ON EPISCOPACY.

[Continued from page 53.]

FROM the Churches of Jerusalem and Antioch, let us proceed to the history of St. Paul's travels, which takes up most of the remainder of the Acts. And here again we shall find a manifest distinction between the orders of ministers. In the beginning of his travels, when Barnabas accompanied him, *John*, whose surname was *Mark*, attended on them as their *minister*, or *deacon*, Acts. xiii. 5. This person was an *Evangelist* or *Teacher*, as we learn from several expressions of St. Paul, who mentions him as one of his *fellow-workers*, Col. iv. 11, and says, 2 Tim. iv. 11, he was profitable to him for

the ministry.* Yet still he being of the lowest order of ministers, the two Apostles are always mentioned as *principals* in the business they were upon. Thus Sergius Paulus, deputy of Paphos, being desirous to hear the word of God, is said, (Acts. xiii. 7,) to call for Barnabas and Paul, without any mention of Mark. And this is the more to be observed, because when any of the *second* order are joined with the Apostles, they are represented as their *associates*, and not their *ministers*, as may be observed of the *Elders* at Jerusalem.

When Paul parted from Barnabas, he took with him *Silas*, or *Silvanus*. This man was a Prophet, (Acts xv. 32,) and consequently was of the order next below the Apostles. For, 1 Cor. xii. 23, God placed in the Church, first *Apostles*, secondly *Prophets*, thirdly *Teachers*. Afterwards St. Paul admitted some others into his company, and especially *Timotheus* or *Timothy*, Acts xvi. 3. He was an *Evangelist*, and preached the gospel to the *Corinthians*, 2 Cor. i. 19, but still he ministered as a *Deacon* to St. Paul, Acts xix. 22, so that now there were in this company an *Apostle*, a *Prophet*, and a *Deacon*. When these are mentioned together, it is always in this order, *Paul*, *Silvanus*, and *Timotheus*; *Silvanus* being superior to *Timothy*, as *Paul* was to *Silvanus*. And the two former of these are all through the *Acts* described as principals in preaching the gospel and planting Churches. And this agrees with what St. Paul tells the *Ephesians*, ch. ii. 20, that they are built upon the foundation of the *Apostles* and *Prophets*, *Jesus Christ himself being the chief corner stone*; making the *Prophets*, or *Presbyters* the copartners of the *Apostles* in the foundation of the Christian Church. Hence *Paul* and *Silas* only were apprehended at *Philippi*, as being the chief persons, though *Timothy* was then in their company, Acts xvi. 19. In the next chapter they are all mentioned together, *Paul*, *Silas* and *Timothy* in the same order: yet the disciples at *Thessalonica* are said to consort with *Paul* and *Silas*.—Afterwards *Paul* and *Silas* are sent away by night, without any mention of *Timothy*; who being only their *Deacon* or *Minister*, may be considered as included in their company, when those whom he attended are spoken of. It is also probable that there were several other *Deacons*, or *Evangelists* of less note, in this company, whose names are not mentioned with the rest, particularly *St. Luke*, the writer of this history, who repeatedly speaks of the company in the first person. We endeavoured, says he, to go into *Macedonia*, assuredly gathering that the Lord had called us to preach the gospel unto them: By which he plainly intimates that he himself was among them, though no man is mentioned by name but *Paul* and *Silas*. In other places, where *Paul* only is mentioned, having then no *Apostle* or *Prophet* with him, there were several other ministers of the lowest order in the company. Thus, (Acts xix.) the planting and increase of the Church at *Ephesus*, is ascribed entirely to *St. Paul*, when it is plain, ver. 22, that not only *Timothy*, but also

* This word might better have been rendered *deaconship*, as all know, who are acquainted with the original language. Both here and elsewhere in this enquiry, *ministry* and *ministring* would be nearer the original text, by being understood to mean the office and exercising the office of a deacon.

Erastus, with others who ministered, attended on him as *Deacons*; so that in *St. Paul's* travels we constantly find several orders of ministers; sometimes *Apostles* with one or more *Deacons*, as when *Paul* and *Barnabas* travelled with *Mark*: sometimes an *Apostle*, a *Prophet*, or *Presbyter*, and one or more *Deacons*, as when *Paul* and *Silas*, with *Timothy*, and others of the lowest order, went together; sometimes an *Apostle* attended by *Deacons* only, as in the latter part of this history, where none but *Paul* and his *Deacons* are mentioned.

We may further observe, that there are several other passages, both in the *Acts* and *Epistles*, from which it is manifest, that in all places, where a sufficient number of people had been converted, to be formed into regular Churches, there were orders of standing and fixed ministers appointed. Thus *Paul* and *Barnabas* returning to visit the Churches they had lately planted, ordained *Elders* in every Church, *Acts* xiv. 23. *James*, who writes to the twelve tribes, wherever scattered abroad, speaks as one in authority, and directs the sick among them to send for the *Elders* of the Church to pray over them, and anoint them with oil in the name of the Lord, *James* v. 14; so that in all places where the twelve tribes were scattered, which was all over the Roman empire, there were *Elders* in the Church when this epistle was written. *Peter*, who writes to the Churches scattered in various places, exhorts the *Elders* to feed the flock of God, and the younger, or inferior, to be obedient to their *Elders*, 1 *Pet.* v. 2, 5.—*St. Paul* having called the *Elders* of *Ephesus* to *Miletus*, gives them a solemn charge, as though he had authority over them, to take care of the flock over which the Holy Ghost had made them overseers, *Acts* xx. 17. 28. He tells *Titus*, who in the conclusion of the epistle is said to be ordained first Bishop of the Church of the *Cretans*, that he had left him in *Crete*, to set in order the things that were wanting, and to ordain *Elders* in every city, chap. i. ver. 5. so that in the extensive island of *Crete*, there were to be *Elders* in every city; and *Titus* was to ordain them all; which seems to indicate that one *Elder* could not ordain another. In the epistles to *Timothy* this matter is made still more clear and plain. At the close of the second epistle we are told that he was ordained first Bishop of the church of the *Ephesians*. And he received his orders, not merely by the laying on of the hands of the *Presbytery*, 1 *Ep.* iv. 14. but (2 *Ep.* i. 6.) by the laying on of *St. Paul's* hands, who was not a mere *Presbyter*, but was invested with full apostolical power. These epistles mention three distinct orders of ministers in that Church. In the first was *Timothy* himself, who appears to have been raised to that office on purpose to superintend the Churches in that place, when *St. Paul* was about to leave them. Inferior to him were two other officers, which appear to have been at his disposal; and accordingly that great Apostle gives him particular instructions respecting them. The power of ordination and of church government appears to have been committed to him, though there had been *Elders* previously appointed in the same place. He is instructed how to proceed in ordaining men to the ministry, as though that business devolved wholly upon him. Lay hands suddenly on no man, says the great Apostle to him; as though none but he had the authority of laying

on of hands, or ordaining ministers. Be cautious how you admit men into holy orders; let them first be proved, and then receive them. *The doctrine which thou hast received of me, the same commit thou to faithful men, that they may be able to teach others also.* Again, *Receive not an accusation against an Elder, but before two or three witnesses.* And again, *Let the Elders that rule well be counted worthy of double honour.* These directions are given to him as a man in authority, having jurisdiction over the *Elders* formerly ordained in the Ephesian Churches, with power to degrade them from their office, in case of misdemeanor, and to commend them if they faithfully performed the duties of their station. And here let it be well observed, that unless *he* was higher in office than *they* were, they would not be amenable to him for any part of their conduct. It would not be for him to *receive accusations* against them, to examine *witnesses*, and if he found them guilty, to *rebuke them before all*, as he is directed. With respect to *Deacons* also, the Apostle gives him particular instructions. *Likewise must the Deacons, says he, be grave, not double-tongued, &c.* And let these also first be proved; then let them use the office of a Deacon, being found blameless. Again, *they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.* That *Deacons* in the Christian Church are an order of ministers, I think has been already proved from the case of the *seven* mentioned in the vi. ch. of *Acts*. And Christian writers immediately after the Apostles, frequently and expressly declare, that "the *Deacons* are the institution of God," and "are ministers of Christ," in the same rank as the *Levites* were in the Jewish Church. Thus we see that there were two orders of ministers in the Churches of Ephesus, in subordination to Timothy their Bishop. And finally, it is to be observed, that the epistle to the Philippians is addressed to the *Bishops, Deacons* and *Saints* at Philippi; from which it is manifest, that here also, besides the Christian people who are called *Saints*, as they are in other places, there were two orders of ministers distinguished by the names of *Bishops* and *Deacons*.

And now, from what has been said, it appears, that in the time of the Apostles there were *three* distinct orders of ministers, by whom the Christian Church generally was governed. So that we may well observe how the government of our *mystical Israel* was typified in the *literal Israel*, where the *chief Priests*, with the *Priests* and *Levites*, exactly represented the Christian *Apostles, Presbyters* and *Deacons*; and thus the prediction of Isaiah was accomplished, *that God would declare his glory among the Gentiles, even all nations, and take out of them Priests and Levites.* Isa. lxvi. 19. 20. 21.

[To be continued.]

CASTELLIO'S TRANSLATION OF THE BIBLE.

THE difficulty of rendering one language into another, so as to retain completely the sense of the original, is known to be great, by those who are in any measure acquainted with the sub-

L. of C.

L. of C.

ject. And when we consider, that the Scriptures were written in a language that has long since ceased to be spoken, and in an age when very different manners and customs prevailed, from what we now observe; that difficulty becomes much greater. It is therefore not at all surprizing that, to the mere English reader, there should frequently appear to be a want of perspicuity in the sense, which may create doubts and difficulties. Much less is it wonderful, that under the hands of different translators, there should be a difference, and sometimes an opposition in the sense. Hence, where there is a material difference, a comparison of different translators must be useful, by enabling the unlearned to understand the word of God more correctly. Although our common Bible may be considered as, in the main, sufficiently faithful; yet a comparison of it with Castellio's latin version, without recurring to the original, will at once evince, that it might in many places be mended. The connection is so much more perspicuous, and the sentiments follow each other in a manner so much more apt and natural, that we are at once led to doubt, whether our English translators have preserved the sense, as dictated by the Holy Spirit, and handed down in the written word. Of this we have an instance in the 7th Psalm, 11th, 12th, 13th and 14th verses; which in our Bibles run thus:

11. God judgeth the righteous, and God is angry *with the wicked* every day.

12. If he turn not, he will whet his sword: he hath bent his bow, and made it ready.

13. He hath also prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

14. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

The objection to this passage turns upon the abrupt transition at the 14th verse; there being no change of the pronoun, or any thing else, to indicate a change of subject, save the absurdity which would otherwise follow. The Psalmist, by a poetic figure common in scripture, ascribes to God the actions of men, when hostile towards one another. He represents him whetting his sword, bending his bow, and making it ready against the wicked; and preparing instruments of death for the persecutors: Then it follows, *he travaileth with iniquity, and hath conceived mischief*; which cannot be applied to God, but must be understood of ungodly men; while there is nothing in the wording that indicates this change of subject. The sense is consequently confused, abrupt, and unnatural.

But according to Castellio's rendering, the transition from God to the wicked is made at the 12th verse, which, it will presently be seen, makes the sense run smooth and natural; when put into English, thus:—

11. *God is a righteous Judge: God threateneth every day.*

12. *But he [that is, the wicked, mine enemy] is so far from correcting himself, that he whets his sword, bends his bow, and makes it ready;*

13. *Having collected the instruments of death for this end, and prepared his arrows to attack me;*

14. *Lo, he travaileth with iniquity ; he conceiveth mischief, and bringeth forth wrong.*

Here the three last verses of the passage are all of a piece. They accord with one another, and with what follows. By changing the subject from God to man, the figurative style of our common translation is changed into the plain and simple. And the wicked man is represented in his true character, preparing to execute his malice by dealing death and destruction ; conceiving mischief, and bringing forth wrong. This rendering of Castellio is confirmed, by considering what is the scope and design of the whole psalm ; which, by its title at the head, appears to be David's vindication of himself, and complaint of the malicious intentions of his enemy. Hence we naturally should look to see him enlarging on the nature and evidences of such evil designs, rather than on the power and justice of God to restrain and punish them : which he has done by Castellio's rendering of the passage under consideration. And on the whole, as the sense is more perspicuous and natural, than in our common Bible translation, it should have the preference, as probably most conformable to the sense of the original.



JOHN CALVIN, ON THE LIBERTY OF THE WILL.

VOLITION is now to be examined, on which primarily turns the question of free will ; for to this faculty belongs choice, as we have seen, more than to the understanding. And in the first place, lest what has been said by philosophers should seem to prove the rectitude of the human will, that it is universally agreed, all creatures, by natural instinct, seek their own good ; let it be observed, that the essence of free will cannot be considered, as belonging to this desire of good, which proceeds more from the inclinations of nature, than from any deliberation of the mind. And the schoolmen confess there is no action of free will but where reason deliberates on both sides of the choice. They therefore suppose that the appetite must present something to be the object of choice, and that deliberation must precede to pave the way for choice. But if you consider what is this natural desire of good in man, you will find it to be common to him and brutes ; for they also seek their own good ; and wherever there is the appearance of good that affects their senses, there they seek. But man neither discerns by his reason, nor pursues with good will, what is really his highest good, considering the excellency of his immortal nature ; nor does he so much as apply to his reason, or give his mind to deliberate upon it ; but irrationally and inconsiderately pursues, like the brute, the inclinations of his nature. Be it then that man is impelled by the instinct of nature to his own good, yet it makes nothing for the liberty of the will ; for to this end it should appear, that by right reason he distinguishes what is good, chooses it when known, and pursues it when chosen. And lest a scruple should remain upon any one's mind, here is a double fallacy to be considered. For in the first place, this desire of good is no effect of the will, but merely a natural inclination ; and the good de-

sired is not supposed to be that of virtue and righteousness, but simply a condition, to wit, the well being of man. In the next place, however strongly man may desire to obtain what is good, yet he pursues it not; for there is no one by whom eternal felicity is not desired, and yet there is no one who aspires after it, but by the impulse of the spirit of God. Since then the natural desire of happiness which belongs to man is no proof of the liberty of the will, any more than there can be said to be in metals and stones, an inclination to the perfection of their nature; from other topics let us enquire, whether the will is so altogether vitiated and corrupted that it can produce nothing but evil; or whether it retains some small part uninjured, from whence good desires may arise. * * * * *

* * * * * Here let this important distinction be well observed, that man, being vitiated by the fall, sins voluntarily, not unwillingly, nor of force; by a strong bias of the mind, not by violent constraint; by the impulse of his own lusts, not by external coercion; and that such is the depravity of his nature, that he can move no way but to do evil. If this be true, it is clear and manifest, he is subject to the necessity of sinning. And Barnard, admitting this doctrine of Augustine, thus writes: Man alone among animals is free; and yet by the intervention of sin, he also is subject to restraint; from the will however, and not from nature, not being deprived of his inborn liberty. For what is voluntary is free. And a little after; by a strange and unaccountable kind of depravity, the will itself in man, being perverted by sin, produces a necessity, yet so that that necessity (being voluntary) is no excuse for the will; nor does the will (being enticed) exclude necessity: for this may be said to be a kind of voluntary necessity. Afterwards he says, we are subject to the yoke; but yet a yoke of voluntary servitude. So that we are wretched on account of our servitude; but inexcusable inasmuch as it is voluntary; because the will, when it might have been free, submitted itself a servant of sin. Finally he concludes; thus the soul, in a wonderful and unhappy manner, is held a bond slave, and yet free, under this voluntary and wretched free necessity. A bond slave, because under necessity; yet free, because it is voluntary; and what is more wonderful and more wretched, it is so much guilty as free, and so much a slave as guilty; and therefore so much a slave as free. Hence the reader will see that I advance nothing new, but what was antiently taught by Augustine, conformably to the sentiments of all pious men; and almost a thousand years afterwards maintained in the cloisters of monks.

CALV. INST. B. II. CHAP. II. III.

EXTRACTS.

ST. CYPRIAN, ON INFANT BAPTISM.

THE following extract will shew what was the faith and practice of Christians relative to baptism, at the time it was written, which was about the year of Christ 250. It is addressed by St. Cyp-

rian, and a number of other Bishops met in council, to one Fidus, who seems to have been of the opinion that infants ought not to be baptized until the eighth day, after the manner of the Jewish circumcision. About this point there appears to have been some dispute among the early Christians; though none, whether baptism was to be administered in infancy. The extract, it will be seen, determines not only what was the practice, but also what was understood to be the nature and essence of baptism; to wit, an adoption into the covenant of grace, and thus actually conferring a title to the gifts of God's Holy Spirit, upon the receiver.

NOW as to the case of new born infants, who should not, according to your opinion, be baptized within the second or third day after their births; but should rather wait the time appointed by the law for Jewish circumcision, and so not receive the sanctification of baptism until the eighth day; I must tell you that we were all here assembled in council of another mind; and no one of us came into your sentiments; but on the contrary, we all concluded that the grace and mercies of God were to be denied to none, who should come into the world. For since our Lord hath said in his gospel; *The son of men hath not come to destroy men's lives, but to save them*; as far as in us lies, we should certainly use our endeavours that no soul be lost: For what, I beseech you, can be imagined wanting to an human creature formed in the womb by the hands of God? Children after they are born seem indeed to us to receive an increase of growth and stature, as each day, by which in this world we compute the succession of time, advances; but in the account of God, whatsoever is made by him is immediately perfected by his glorious power.*****And so there is no difference with God; except you could imagine, that the grace which is conferred upon the baptized is dispensed in different proportions, according to the difference of age in its several recipients; whereas in truth the Holy Ghost is given to all in equal measures, through the divine indulgence and benignity, without any regard to their bulk or growth. For as God *accepteth no man's person*, so neither doth he respect the age of any one; since he approves himself equally the father of all, and opens to all alike the attainment of his heavenly grace.

As to what you object of an infant's uncleanness during the first days after its birth, and that none of us care within such a period, to kiss it;* we cannot agree with you, that this should be any hindrance to it from receiving the grace of heaven; since we find it written, that *to the pure all things are pure*. Nor ought any of us at last to be squeamish with regard to a creature, which God hath vouchsafed to make. For though an infant in this case comes fresh from the birth, yet still we should not be nice in kissing it, or giving it the usual token of peace, when it is baptized; but should rather consider, as our religion would direct us on such an occasion, that the hands of God are but just taken from it; which therefore in a fair con-

* In those times it was the universal practice to kiss the person or child baptized, in token that they were received into the fellowship of the faithful.

struction we may be understood to kiss, when we embrace what was so lately made by them. In the Jewish circumcision of the flesh, the eighth day was indeed observed ; but then that was but a type and figure of somewhat to come after, which is now completed and finished by the coming of Christ. For because it was the eighth day (that is indeed the first after the Jewish sabbath) wherein our Lord was to rise from the dead and quicken us, and appoint for us a spiritual circumcision ; this same eighth day, or first after the Sabbath, thus signalized by our Lord's resurrection, was heretofore appointed as a type ; which ceases in course when its anti-type appears, and when the spiritual circumscision is given us to supply its room.

Upon the whole therefore we think that no one is now, by any law, restrained from the grace of baptism ; and particularly that the carnal should not be suffered to hinder the spiritual circumcision ; but that every person should by all means be admitted to the grace of Christ ; especially since St. Peter hath said in the Acts of the Apostles, that *God hath shewed him he should not call any man common or unclean*. If any thing could hinder an human creature from the attainment of grace, one would think it should rather be the guilt of those more heinous sins, which adult and grown persons are most apt and likely to commit. But now if remission of sins be granted to these most heinous offenders, who have long ago sinned against God ; and if none of them be denied the grace of baptism ; how much less reason is there for denying it to infants ; who being but newly born, can be guilty of no sin, except that by being derived from Adam, according to the flesh, their birth hath communicated to them the infection and punishment of his offence ; who therefore are the more easily admitted to the pardon of their sin, because it is not so properly their own as another's. Wherefore we came in council, dear brother, to this resolution ; that no one should be denied by us access to the grace of God, who is kind, and merciful, and indulgent to all of us. And as our rule hereupon is general, so we think the equity of it more particularly extends to new born infants ; which therefore we would have observed with an especial regard to them, who by their tears and deprecations, as soon as they are born, seem to implore our help in the most moving manner, and to have the best title of any to the mercies of God. We heartily wish your welfare, dearest brother, and so take leave of you.

CYP. EPIS. 64.

ADVICE TO A STUDENT,

CONCERNING THE QUALIFICATIONS AND DUTIES OF A CLERGYMAN.

PREPARATION FOR ORDERS. DEACONS.

I COME now to the plan which I mean to recommend to you, as your actual preparation for holy orders. I propose it to you in two views : one, as an immediate qualification for a useful parish Priest, supposing all your literary prospects to terminate in that venerable character : the other, as the foundation of your subsequent studies, in case you should aspire to add to it that of an able and learned Divine. I shall be careful to contract it within such bounds

and measures, as to render it on either supposition, with fair ability and reasonable industry, a PRACTICABLE scheme. I begin with the preparation for Deacon's orders.

The foundation of all Christian knowledge being laid in the scriptures of the Old Testament, these are to be your first study. The history of the creation, the fall, and the patriarchal ages; the mosaic institutions; the principal transactions of the chosen people; and the prophecies; are all, either so intimately connected with the evangelical dispensation, or so continually alluded to by the sacred historians and preachers of it, that it is impossible, without a general acquaintance with the Old Testament, to obtain a competent understanding of the New. Yet, to read the whole volume of the ancient scriptures with accurate examination, is an undertaking beyond your present abilities and opportunity; and it will, I hope, make a considerable part of your future studies. In the mean time, therefore, I propose to you an introductory method, easy, pleasant, and satisfactory. Read the English Version, with the commentaries of Bishop Patrick and Mr. Lowth; occasionally consulting the Septuagint, and, if you are already equal to it, the Hebrew. Throughout the historical parts have your eye upon Archbishop Usher's "Annals of the old and new Testament," and mark the synchronisms: and after the Captivity, take up Dean Prideaux's "Connection of the Old and New Testament;" an able and useful work, composed by the learned author in a state of infirmity; a lively admonition to the younger student, to lay up a treasure of literature, and to be as useful as he can in his office and situation, while he is blest with health and vigour of mind and body. About this time you will read Bishop Stillingfleet's "Origines Sacrae," which proves, with much good learning and sound argument, "the truth and divine authority of the scriptures, and the matters therein contained;" and the posteriority in time, and defect in authenticity, of other ancient histories; a book, by the way, which inculcates the same lesson of early activity, by an example something different; for it is said to have been published in the author's twenty-eighth year. Be not alarmed at the length of this work, or at the extent of the learned author's researches. When you begin the Prophets, read Bishop Sherlock's "Six Discourses on the Use and Intent of Prophecy in the several Ages of the World."

You cannot easily imagine beforehand the advantages which you will derive from a steady application to this easy and entertaining course of study: First, in the solid and extensive information which it will afford you; and secondly, in the inclination, as well as ability, which it will give you, to pursue the train of enquiry which is to follow.

When you have in this manner gone through the Old Testament, take up the New in the original Greek. Read the Gospels and the Acts of the Apostles; with the whole of Dr. Trapp's short Commentary on the Gospels, and Dr. Hammond's and Dr. Whitby's commentaries on the Gospels and the Acts, in parts, as you shall find occasion. Then read the Epistles, in such manner only as to become, (if you are not already) master of the literal construction, and to have a good general idea of the subject and scope of each; reserv-

ing the detail of the argument, and the examination of the more difficult passages, for a second reading at a future time, which I shall mention. Keep Archbishop Usher's Annals in your view.

When you begin to read the holy scriptures, provide a book, wherein you may enter an abstract of the comment upon any text important or difficult, or likely to escape your memory, together with the date of principal events; leaving a blank page opposite for your future insertions, whether of explanatory notes, or of such parallel expressions as may occur to you in other ancient writers. I do not mean that you should form a perpetual commentary; which would fatigue and retard you: your present object is to obtain a general knowledge of the whole bible; to take a comprehensive, transient view, of the authentic records and predictions which God hath been pleased to afford us of his dispensations to mankind. You will afterwards with more ease and advantage re-consider particular parts of the sacred volume, as your knowledge shall enlarge, and your judgment ripen. This book of extracts, gradually filled up, will be useful to you all your life.

While you are reading the New Testament, or immediately afterward, I advise you to take in hand Bishop Pearson's "Exposition of the Creed." This work states, with admirable clearness and fulness, the meaning of each article, the foundation of it in scripture, an answer to all heretical notions opposing or perverting it, a confirmation or illustration of it drawn from the writings of antiquity, and lastly its practical necessity and application. You will peruse this volume with equal profit and pleasure; and in no long time. Read it over again, after a short interval, in whole or in part, accordingly as you shall find your digestion and memory more or less perfect.

To this book you will do well to subjoin Bishop Burnet's "Exposition of the Articles of the Church of England." You have therein a summary review of the evidences of the doctrines maintained by the universal Church; and a state of the principal differences unhappily subsisting, near the times of the reformation, between the Church of England and other Christian congregations.

I now recommend a second and more accurate perusal of the Gospels and the Acts of the Apostles, with the same commentators consulted occasionally; adding to them for general reference upon all the scriptures, as soon as it shall be convenient to you to procure it, "Poole's Synopsis."

During the whole time of your preparation, I advise you to have constantly in hand a volume of English sermons. This habit will afford you several advantages. A well written sermon is an agreeable recreation after more severe application. You will often read one at short intervals of leisure, which would not, perhaps, otherwise be so usefully employed. By this practice alone you might gain, in time, a general view of the whole body of divinity, and a clear comprehension of many principal passages in the holy scriptures; as there is scarcely a topic of doctrine or precept, or an important or difficult text, phrase, or term, which is not discussed by some one or more of our preachers; and frequently in a more perspicuous and finished manner, than is to be expected in any one system or general com-

mentary. You will, moreover, improve your judgment in writing; and also acquire a copiousness of language, and particularly a command of terms and phrases suited to the subjects of your future compositions. In the great variety of these valuable works, it is not easy to select a few, in preference, for your present perusal. I should, however, begin with the following. Archbishop Tillotson, for the number and importance of his subjects, and the plainness and clearness of his explications. At this early period of your theological studies, the novelty of the matter, and the pleasure of receiving information, may counteract any tendency which you may feel to disrelish the simplicity of his manner. Dr. Barrow, for his well known fullness of matter, and his habit of exhausting his subjects; and also for his energy frequently, and sometimes for his eloquence, of expression. Bishop Bull, for the special importance of some of his subjects, and his plenary discussion of them. Archbishop Sharp, for his sound doctrine and solid sense, his forcible expression, and popular, yet not mean, style. Bishop Taylor, for his lively and fruitful imagination, and his rich vein of pious eloquence. Lastly, Mr. Norris, for the clearness of his conceptions, his thorough investigation of the point in hand, and his powerful application to the understanding. In reading his sermons, you have no concern with his philosophical notions: of which, however, it is but justice to observe, that, whether they are demonstrably true or not, they have this estimable quality in their favour; they are at least in perfect harmony with truths most universally acknowledged, and most important to mankind; and they form, both in probability and tendency, a decided contrast to the speculations of certain other profound reasoners, from the atoms of Democritus* down to the visions of his latest followers; who, while they demand a considerable sacrifice of your philosophy, go to the utter subversion of your faith, and consequently to the subtraction of that large fund of present happiness, which is derived from the contemplation of a gracious Providence, and the prospect of a future state.

And while you are profiting by the works of these learned and religious persons, you will feel an affectionate reverence for their memory: you will be thankful to God for the benefit of their labours: you may perhaps be incited to imitate them. It is indeed the honourable lot of but a few, to instruct and entertain posterity by their writings; to transmit to after ages such fair and forcible representations of TRUTH, as may lead them, in the way of VIRTUE, to HAPPINESS. You may be one of those few. But every minister, and every Christian, may, in his proportion, be a blessing to those who shall live after him, by the oral instruction and good example which he shall have given to his parish, or to his family and neighbourhood. "Though dead, he may yet speak†:" the benefit, outliving the benefactor, may be transmitted to distant places and generations; and be diffused in a long and wide-extended series, known only to Him who has the whole chain of effects and causes, natural and moral, within his view.

When you shall have pursued this plan of study with attention

* For these, when you shall have leisure, see Cudworth's Intellectual System, Book I.

† Heb. xi. 4.

and success, you may fairly offer yourself a candidate for the order of deacons. You may indeed, at first sight, be inclined to think that I have required of you more than is necessary, or, perhaps, practicable. On the point of necessity, you will probably come over to my opinion upon a very slight review. I would ask you, would you wish to become a minister and preacher of a religion, without obtaining a tolerably clear conception of its EVIDENCES, DOCTRINES, and LAWS? without taking a general view of the RECORDS in which they are contained? without conducting these enquiries with the deliberate attention of a man of sense; and with some degree of accuracy suitable to a man of education? Is it too great a consumption of time and thought, to read and digest a clear summary, proof, and illustration, of the ARTICLES of FAITH, which you are to state and explain to your congregation? Is it a superfluous acquirement to know the principal points of DISAGREEMENT in doctrine or discipline, which have divided the Church of Christ; and particularly those which distinguish that branch of it, in which you are educated a member, and desire to be appointed a "watchman?" Can you deem it unnecessary to be instructed in the nature of the Christian covenant, the benefits which it offers, the conditions which it imposes, the detail of those conditions in the several duties of a good life? and how is this knowledge to be obtained without application to the *original sources*, and to the *learned labours* of those who have *drawn* it thence, and *prepared* it for your use? Or, lastly, would you be ambitious to be a writer or a speaker, in any science, or on any subject, without a moderate comprehension of its elemental parts and leading topics: without some previous attention also to the rules of COMPOSITION, and to the idiom and powers of the LANGUAGE, although vernacular, (which circumstance, while it renders the attainment more easy, makes the failure more disgraceful;) without some acquaintance with a few of the best writers; and some preparatory practice? I add nothing concerning the high importance of this undertaking, and of the due execution of it, to yourself, and to numbers, more than you can calculate at present, or perhaps will ever know.

The weight of this representation I will not labour to impress, by any repetition or enlargement, on a mind like yours. You have too great reverence for the temple of God, to desire, were it permitted, without much studious premeditation to precipitate yourself into it, as "the horse rusheth into the battle*;" nor would your virtuous parents so far forget their veneration for things sacred, and their respect for themselves, as to will you to incur spontaneously the judicial degradation of the relicks of the house of Eli; mercenarily presenting yourself before the altar, without ability competent to the services of it; and saying, "Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread."†

But while I urge the necessity of this preparation, I have no design or apprehension of discouraging you. I mean only to excite your industry by a true representation of things. I think this preparatory learning as attainable as it is necessary. I verily believe it may be acquired, with fair ability and industry, within the time which I have

* Jerem. viii. 6. † 1 Sam. ii. 36. See Patrick in loc.

above stated, and even under the least advantageous circumstances. But if several months more should be found requisite, you will surely have no reason to think your talents and labours ill applied; whether you consider the dignity and importance of the office to which you aspire; the comparative time and industry which are given to the other learned professions, and are necessary to a proficiency in elegant arts, or even vulgar trades; or lastly, the substantial improvement of your mind, by an acquaintance with many collateral branches of learning, as well as with that particular kind of knowledge, which claims the attention of every scholar, and is, truly, in some degree or other, the "one needful" study of all mankind.

As through your whole preparation, so particularly at the season immediately preceding your ordination, you will be frequent in your prayers to God, for his grace to confirm you in your good intentions, and to prosper your endeavours. At this time read with great deliberation and attention the ordination service for deacon and priest: the latter as well as the former for two reasons. One reason, because, if you are immediately entrusted, as it sometimes happens, with the care of a parish, you undertake much of the duty and responsibility of a priest, though you are not yet bound by his specific vows, nor empowered to exercise his characteristic functions. The other reason, because when you are about to pass the threshold of the sanctuary, whence it will not savour much of religion or good faith, or respect for the laws of your national Church,* to go back, it is prudent to enquire and consider what will be your engagements, when you shall come to be admitted into the inner court.

One of the best companions and comments to these offices will be Bishop Burnet on the pastoral care; the sixth chapter in particular. You will add Archbishop Secker's charge to the diocese of Canterbury in 1766, and Bishop Fleetwood's charge to the diocese of Ely in 1722.

Now, or at any other season of more leisure, you may read Chrysostom de Sacerdotio: who, though speaking of other times, and principally of a higher order in the Church, may yet afford some useful hints, and matter of consideration, to a parochial minister of the present day. This noted book will also give you a taste of the style of this eminent writer, and some idea of the customs and manners of his age. Of his style, you have a good specimen in his character of St. Paul, (IV. 6. p. 182. Ed. Hughes) and in his illustration of the Christian warfare. (VI. 12. p. 266.)

* See Canon 76.

POETRY.

THE COUNSELS OF REDEEMING LOVE.

1. THE Eternal speaks—all Heaven attends;
 Who that unhappy race defends,
 While justice aims the blow?
 See nature tremble at their fates;
 Death with his iron sceptre waits;

Hell opes her adamantine gates,
And triumphs at their woe.

2. Which of the bright celestial throng,
With love so warm and heart so strong,
Dares languish on a cross?
Who can leave liberty for chains,
Abandon extacy for pains;
What Angel fortitude sustains
The inestimable loss.
3. He said—and death-like silence reign'd;
Deep was their awe; the radiant band
The mighty task declin'd:
At once, Heaven's Prince the silence broke,
And, ardent, thus the sire bespoke—
"None but thy Son can ward the stroke;
Then let the task be mine.
4. Mine be the feeble infant state;
Mine, in return for love, be hate;
A manger be my throne!
Pain, when thy glory calls, is bliss;
When man's in danger, torture's peace—
Shame praise—a Paradise the abyss—
Then yield thy darling son."
5. The Almighty radiance smil'd assent;
Loud was the shout that ether rent;
All Heaven was in amaze.
Go my lov'd image, said the sire,
Be born in anguish to expire.
Earth, triumph—Angels, strike the lyre
To everlasting praise.



A HYMN FOR EASTER.

YES, the Redeemer rose,
The Saviour left the dead,
And o'er his hellish foes
High rais'd his conquering head.
In wild dismay,
The guards around
Fall to the ground,
And sink away.

Lo, the angelic bands
In full assembly meet,
To wait his high commands
And worship at his feet.
Joyful they come,
And wing their way
From realms of day,
To Jesus' tomb.

Then back to Heaven they fly,
The joyful news to bear;
Hark! as they soar on high,
What music fills the air!

Their anthems say,
Jesus who bled
Hath left the dead,
He rose to day.

Ye mortals, catch the sound,
Redeem'd by him from hell,
And send the echo round
The globe on which you dwell.
Transported cry,
Jesus who bled
Hath left the dead
No more to die.

All hail, triumphant Lord,
Who sav'd us with thy blood;
Wide be thy name ador'd,
Thou rising, reigning God.
With thee we rise,
With thee we reign
And empires gain,
Beyond the skies.

ON THE ATTRIBUTES OF THE DEITY.

FLY, vain presumption! fly; nor rashly dare
 To tax creative wisdom's power divine;
 To arraign, in impious pride, that guardian care,
 Those mercies, which throughout creation shine.
 Say, man, can thine impartial eye
 One blot in *all* his ways descry?
 Can aught imperfect in his words appear?
 Is there, between thy God and thee,
 One rigorous, one unjust decree?
Profaneness can't assert it without fear.

Say, can that source impurity possess
 From whence must issue all our happiness?
 Can e'er injustice, with unhallow'd feet,
 Attempt to approach that holy judgment seat,
 Where truth's bright essence hath eternal shone,
 And mercy beam'd transcendant from her throne?
 The Almighty Sovereign since the world began,
 In perfect goodness hath his laws ordain'd;
 Abundant tokens hath display'd to man
 Of love celestial, pure and unrestrain'd;
 Of wisdom, whose extent to find
 Surpasseth far the finite mind—
 Wisdom as universal as his pow'r.
 Enthron'd in majesty on high,
 He hears seraphic symphony,
 His boundless grace and noble acts adore.

There God, in his supremacy reveal'd,
 Develops what his wisdom hath conceal'd
 From mortals' sight; yet let not mortals blame
 The omniscient mind, but to their Maker's name
 Be glory, praise, and adoration given
 By men on earth, and perfect saints in Heaven!

ORIGINAL DOCUMENTS.

WITH this number we commence the publication of *Original Documents* and *Letters*, which will exhibit a pretty full view of the progress and issue of a negotiation, important to the welfare of the Episcopal Church in this country; which of course must be read with interest by all her real friends. An *American Episcopate*, it is known, was a favourite object with many, both here and in England, long before the political separation of the two countries. But obstacles were in the way, arising from the connection between the Episcopal office and the civil state in Great-Britain. Nor were those obstacles altogether removed by the dismemberment of the States from the mother country; but were left for *Bishop Seabury* to combat; for which task few men were ever better qualified. By him they were finally surmounted; for it must be admitted that his application to the *Scotch Bishops* opened the door for the subsequent consecrations in England; and thus the Church was completely organized. So much time has now elapsed that very few, it is believed, of our readers, are in any measure acquainted with the length of the negotiation, and the exertions that were made by *Bishop*

Seabury and the Clergy in Connecticut, to accomplish so desirable an object: We therefore insert these documents in full confidence that they will be acceptable.

[No. I.]

LETTER TO THE ARCHBISHOP OF YORK.

NEW-YORK, APRIL 21, 1783.

MY LORD,

THE Clergy of Connecticut, deeply impressed with anxious apprehension of what may be the fate of the Church in America, under the present changes of empire and policy, beg leave to embrace the earliest moment in their power to address your Grace on that important subject.

This part of America is at length dismembered from the British Empire; but, notwithstanding the dissolution of our *civil* connection with the parent state, we still hope to retain the *religious polity*; the primitive and evangelical doctrine and discipline, which, at the reformation, were restored and established in the Church of England. To render that polity complete, and to provide for its perpetuity in this country, by the establishment of an *American Episcopate*, has long been an object of anxious concern to us, and to many of our brethren in other parts of this continent. The attainment of this object appears to have been hitherto obstructed by considerations of a political nature, which we conceive were founded in groundless jealousies and misapprehensions that can no longer be supposed to exist: and therefore, whatever may be the effect of independency on this country, in other respects, we presume it will be allowed to open a door for renewing an application to the spiritual governors of the Church on this head; an application which we consider as not only seasonable, but more than ever necessary at this time; because if it be now any longer neglected, there is reason to apprehend that a plan of a very extraordinary nature, lately formed and published in Philadelphia, may be carried into execution. This plan is, in brief, to constitute a nominal Episcopate by the united suffrages of presbyters and laymen. The peculiar situation of the Episcopal Churches in America, and the necessity of adopting some speedy remedy for the want of a regular Episcopate, are offered, in the publication here alluded to, as reasons fully sufficient to justify the scheme. Whatever influence this project may have on the minds of the ignorant or unprincipled part of the laity, or however it may, possibly, be countenanced by some of the clergy in other parts of the country; *we* think it our duty to reject such a spurious substitute for Episcopacy, and, as far as may be in our power, to prevent its taking effect.

To lay the foundation, therefore, for a valid and regular Episcopate in America, we earnestly entreat your Grace, that, in your Archi-Episcopal character, you will espouse the cause of our sinking Church; and, at this important crisis, afford her that relief on which her very existence depends, by consecrating a Bishop for Connecticut. The person, whom we have prevailed upon to offer himself to your Grace for that purpose, is the Reverend Doctor

Samuel Seabury, who has been the society's worthy Missionary for many years. He was born and educated in Connecticut—he is personally known to us—and we believe him to be every way qualified for the Episcopal Office, and for the discharge of those duties peculiar to it, in the present trying and dangerous times.

All the weighty considerations which concur to enforce our request, are well known to your Grace: we therefore forbear to enlarge, lest we should seem to distrust your Grace's zeal in a cause of such acknowledged importance to the interests of religion. Suffer us then to rest in humble confidence that your Grace will hear and grant our petition, and give us the consolation of receiving, through a clear and uninterrupted channel, an Overseer in this part of the household of God.

That God may continue your life and health, make you in his Providence an eminent instrument of great and extensive usefulness to mankind in general, a lasting blessing to the Church over which you preside in particular; and that the present and future sons of the Church in America may have cause to record and perpetuate your name as their friend and spiritual father,—and, when your sacred work is ended, that you may find it gloriously rewarded, is and shall be the devout prayer of the Clergy of Connecticut, by whose order (in convention assembled) and in whose behalf this letter is addressed to your Grace by your Grace's most obedient, humble servant,

(Signed) ABRAHAM JARVIS,
*Minister of the Episcopal Church in Middletown,
and Secretary to the Convention.*

—*—*—*—
[No. II.]

TESTIMONIAL.

WHEREAS our well beloved in Christ, Samuel Seabury, Doctor of Divinity, and missionary of Staten-Island in this Province, is about to embark for England, at the earnest request of the Episcopal Clergy of Connecticut, and for the purpose of presenting himself a candidate for the sacred office of a Bishop; and that when consecrated and admitted to the said office, he may return to Connecticut, and there exercise the spiritual powers, and discharge the duties which are peculiar to the Episcopal character, among the members of the Church of England, by superintending the Clergy, ordaining candidates for holy orders, and confirming such of the Laity as may chuse to be confirmed.—We the subscribers, desirous to testify our hearty concurrence in this measure, and promote its success; as well as to declare the high opinion we justly entertain of Doctor Seabury's learning, abilities, prudence and zeal for religion, do hereby certify, that we have been personally and intimately acquainted with the said Doctor Seabury for many years past—that we believe him to be every way qualified for the sacred office of a Bishop; the several duties of which office, we are firmly persuaded, he will discharge with honour, dignity and fidelity, and consequently with advantage to the Church of God.

And we cannot forbear to express our most earnest wish that

Doctor Seabury may succeed in this application, as it will be the means of preserving the Church of England in America from ruin, and of preventing many irregularities which we see approaching, and which, if once introduced, no after care may be able to remove.

Given under our hands, at New-York, this twenty-first day of April, in the year of our Lord one thousand seven hundred and eighty three.

JEREMIAH LEAMING, D. D.

CHARLES INGLES, D. D.

Rector of Trinity Church, New-York.

BENJAMIN MOORE, D. D.

Assistant Minister of Trinity Church, New-York; and others.



[No. III.]

LETTER TO THE ARCHBISHOP OF YORK.

NEW-YORK, MAY 24, 1783.

MY LORD,

THE Reverend Doctor Samuel Seabury will have the honour of presenting this letter to your Grace. He goes to England, at the request of the Episcopal Clergy of Connecticut, on business highly interesting and important. They have written on the subject to your Grace, and also to the Archbishop of Canterbury, and the Bishop of London. But, as they were pleased to consult us on the occasion, and to submit what they had written to our inspection, requesting our concurrence in their application, their letters are dated at New-York, and signed only by the Rev. Mr. Jarvis, the secretary to their convention, whom they commissioned and sent here for that purpose.

The measure proposed, on this occasion, by our brethren of Connecticut, could not fail to have our hearty concurrence. For we are decidedly of opinion, that no other means can be devised to preserve the existence of the Episcopal Church in this country. We have therefore joined with Mr. Jarvis in giving Doctor Seabury a testimonial, in which we have briefly, but sincerely, expressed our sense of his merit, and our earnest wishes for the success of his undertaking.

Should he succeed and be consecrated, he means (with the approbation of the society) to return in the character, and perform the duties of a missionary, at New-London in Connecticut; and on his arrival in that country, to make application to the Governor, in hope of being cheerfully permitted to exercise the spiritual powers of his Episcopal office there; in which, we are persuaded, he will meet with little, if any opposition. For many persons of character in Connecticut, and elsewhere, who are not members of the Episcopal Church, have lately declared they have no longer any objection to an American Episcopate, now that the independency of this country, acknowledged by Great-Britain, has removed their apprehensions of the Bishops being invested with a share of temporal power by the British government.

We flatter ourselves that any impediments to the consecration of

Church
FAST

a Bishop for America, arising from the peculiar constitution of the Church of England, may be removed by the King's royal permission ; and we cannot entertain a doubt of his Majesty's readiness to grant it.

In humble confidence that your Grace will consider the object of this application as a measure worthy of your zealous patronage, we beg leave to remind your Grace, that several legacies have been, at different times, bequeathed for the support of Bishops in America, and to express our hopes that some part of those legacies, or of the interest arising from them, may be appropriated to the maintenance of Doctor Seabury, in case he is consecrated, and settles in America. We conceive that the separation of this country from the parent state, can be no reasonable bar to such appropriation, nor invalidate the title of American Bishops, who derive their consecration from the Church of England, to the benefit of those legacies. And perhaps, this charitable assistance is now more necessary, than it would have been, had not the empire been dismembered.

We take this opportunity to inform your Grace, that we have consulted his excellency Sir Guy Carleton on the subject of procuring the appointment of a Bishop for the province of Nova-Scotia, on which he has expressed to us his entire approbation, and has written to administration, warmly recommending the measure. We took the liberty, at the same time, of mentioning our worthy brother, the Rev. Doctor Thomas B. Chandler, to his excellency, as a person every way qualified to discharge the duties of the Episcopal office in that province, with dignity and honour. And we hope for your Grace's approbation of what we have done in that matter, and for the concurrence of your influence with Sir Guy Carleton's recommendation in promoting the design.

We should have given this information sooner to your Grace, but that we waited for Doctor Seabury's departure for England, which we considered as affording the best, and most proper conveyance.

If Doctor Chandler, and Doctor Seabury should both succeed, as we pray God they may, we trust that, with the blessing of Heaven, the Episcopal Church will yet flourish in this western hemisphere.

With the warmest sentiments of respect and esteem, we have the honour to be,

My Lord,

your Grace's most dutiful sons,

and obedient, humble servants.

JEREMIAH LEAMING, D. D.

CHARLES INGLES, D. D.

Rector of Trinity Church, New-York.

BENJAMIN MOORE, D. D.

Assistant Minister of Trinity Church, New-York ; and others.

His Grace the Archbishop of York.



ON THE OBSERVATION OF LENT.

THE season of LENT, having been appointed by the primitive Church to commemorate the time when our blessed Lord endured FASTING and TEMPTATION in the wilderness, has been appropriated

to the *necessary* exercise of HUMILIATION in every age from that time to the present ; and the spiritual advantages it bestows will be a powerful inducement with sincere Christians to perform such "an acceptable service" in "sincerity and truth."

We find it was the constant practice of devout persons in all ages, as is recorded in regular succession throughout the whole scripture history, "which was written for our instruction by holy men of God, who spake as they were moved by the Holy Ghost."

The *necessity* and *importance* of such methods hath ever been acknowledged, and indeed they *cannot* be denied, as a very necessary part of the Christian life, since our great Redeemer, who was frequent in this exercise, observed to his disciples, that after he (their bridegroom) was taken from them, "THEN SHOULD *they* FAST *in those days*," directing them not to do it from a vain ostentation, or "appearance unto men to fast," by an *affected* show, but conduct themselves with the same due propriety as at other times, that they might "do that which was pleasing in the sight of God ; and their heavenly Father, who seeth in secret," and knoweth all the purposes of the heart, "will reward them openly," by the manifestation of his good pleasure, and make it a powerful means to "attain the end of their hope," by "perfecting holiness in the sight of God."

It was called the LENTEN or SPRING FAST, because it was appointed at that season of the year ; and the proper observation of it consisted in such *frequent* exercises of FASTING, PRAYER, and HUMILIATION, with the other useful duties of attending the public service, receiving the holy communion, &c. as were most suitable to the circumstances of each individual, whose *sincere* use of their *best* endeavours would certainly be acceptable as a reasonable service to God, "presented by our merciful High Priest, who ever liveth to make intercession for us" at the throne of grace.

The general method among the primitive Christians was to observe strict fasting till evening, and then partake of *moderate* refreshment, and continue this for some time, repeating it with short intermissions. Others only continued it till three o'clock in the afternoon, as their situation and circumstances required ; and each employing their best endeavours, according to their several avocations ; and thus, like St. Paul the Apostle, they exercised themselves "in fastings *often*," as a fit means to accompany and excite sorrow for (our mortal enemy) sin, and most effectual to ensure the success of our addresses under those spiritual calamities.

But as general neglect has produced great carelessness about this duty, it may be urged that none *can* or *will* do it, which reflects upon their *neglect* and enforces *immediate* compliance. Our excellent Church appoints a *weekly* fast on Friday ; and if that was duly observed, and persons *initiated* to the practice, there would be no difficulty in the exercise ; and as one fault cannot excuse another, the only consequence is, an immediate *amendment* and *alteration* for the better. Yet as this may not perhaps be attempted suddenly, or all at once, on account of the effects it might produce, so we must faithfully exercise our *best* endeavours, and, beginning with small trials, proceed onward in a regular and *persevering* manner, until we have ac-

comp
omis
ed to
in su
bene
with
tween
an ex
the ti
in the
will b
ments
By
and be
it was
which
was re
Christ
vinced
"sted
The
hardly
high
of obe
fortific
piscen
the spi
the wi
St. Bas
by the
calls it
of virtu
ing an
disburt
ance, n
which
tional r
deed.
The
and "n
fest ; a
law in t
more ea
use of s
and be t
stake ;
"he los
enemy i
he may
therefor
God," t

completed the arduous and beneficial task ; in order to which, the omission of a meal, or a delay beyond the usual time, may be increased to more material attainments, until the whole can be accomplished in such a manner as will prove most suitable to the condition, and beneficial to answer the ends assigned ; provided we deal *impartially* with ourselves, “ without dissimulation and without hypocrisy,” between God and our own souls ; not making any neglect on *our* part an excuse for the non-performance of duty in a proper manner ; and the time thus gained may be improved by the exercise of devotion in the most advantageous way, by directing it in such a manner as will be most conducive to our benefit, and agreeable to our engagements in life.

By this means we shall not only master the holy season of LENT, and become able to improve it to those admirable purposes for which it was designed, but also the *weekly* and *other* fasts of the Church, which are of equal obligation and advantage ; and if such a method was *regularly* practised and *early* initiated into the minds of YOUNG Christians, as “ precious lambs of Christ’s flock,” they would be *convinced* of its importance, and have every reason to persevere with “ stedfastness unto the end.”

The BENEFITS derived from this practice are so numerous as hardly to be repeated ; and the ancient fathers were excessive in their high encomiums upon it, calling it a victory of nature ; the sense of obedience ; the death of vice ; life of virtue ; the wall of chastity ; fortification of modesty ; the ornament of life ; dispelling of concupiscence ; clearing the mind ; making us humble and meek ; and the spirit more resolved and firm ; acquainting us with ourselves ; the wings of the soul ; diet of angels ; purification of the spirit ; and St. Basil reckons it, the signet mark of God in the forehead, signed by the angel for the saints to escape his wrath ; and St. Chrysostom calls it, an imitation of angels ; contemning things present ; a school of virtue ; nourishment of the soul ; a bridle for the mouth ; mollifying anger ; calms the passions ; excites reason ; clears the mind ; disburthens the flesh ; acquiring a composed behaviour, free utterance, right judgment, and clear apprehensions ; with many *others*, which abundantly testify their high esteem, founded upon those rational motives which always excite to every virtuous and excellent deed.

The great *advantages* it affords “ to bring the body into subjection,” and “ make it obedient to the higher powers,” are abundantly manifest ; and the more these predominate in those who find them “ a law in their members, warring against the law of their mind,” the more earnestly should they “ strive for the mastery,” by the proper use of such means as are appointed to produce those happy effects, and be truly thankful they *are* attainable, inasmuch as ETERNITY is at stake ; for in the words of a celebrated father in the primitive Church, “ he loseth *all* that loseth his soul.” We are assured our spiritual enemy is “ continually walking about as a roaring lion, seeking whom he may devour,” and is ever on the *watch* to *deceive* the unwary ; therefore it behoveth us to be supplied with “ the whole armour of God,” that we may be “ able to resist” and quench “ all the fiery darts

of the devil," and not deceived by evil concupiscence, or led away into "the path of the wicked," but zealously "persevere in this good fight," that "we may come off more than conquerors, through him who loved us, and hath given himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people *zealous* of good works," by "being holy, as he is holy, in all manner of conversation and godliness, *daily* endeavouring to follow the blessed footsteps of his most holy life," wherein "he hath left us an example that we *should* follow his steps" while on earth, as the most *sure* and *certain* way to attain a blessed IMMORTALITY in Heaven, through the merits of his bitter death and passion."

JUVENIS.

EUROP. MAGAZINE.

ON RELIGIOUS PRESUMPTION.

FROM BISHOP HALL'S REMEDY OF PROFANENESS.

THE way not to presume upon salvation, is, in an humble modesty to content ourselves with the clearly revealed will of our Maker, not prying into his counsels, but attending his commands: It is a grave word wherein the vulgar translation expresses that place of Solomon,—*he that searcheth into Majesty shall be overwhelmed with glory.* Amongst those sixteen places of the Bible which in the Hebrew are marked with a special note of regard that is one, *the secret things belong unto the Lord our God, but those things which are revealed, belong unto us and to our children for ever, that we may do all the words of this law,* Deut. xxix. 29, wherein our main care must be, both not to sever in our conceit the end from the means, and withal to take the means along with us in our way to the end. It is for the heavenly Angels to climb down the ladder from heaven to earth; it is for us only to climb up from earth to heaven: Bold men! what, do we begin at God's eternal decree of our election, and thence descend to the effects of it in our effectual calling, in our lively and stedfast faith, in our sad and serious repentance, in our holy and unblameable obedience, in our unfailable perseverance? This course is saucily preposterous; what have we to do to be rifling the hidden counsels of the highest? Let us look to our own ways; we have his word for this, that if we do truly believe, repent, obey, persevere, we shall be saved; that if we do heartily desire, and effectually endeavour, in the careful use of his appointed means, to attain unto those saving dispositions of the soul, we shall be sure not to fail of the success. What need we to look any further, than conscionably and cheerfully to do what we are enjoined, and faithfully and comfortably to expect what he hath promised: Let it be our care not to be wanting in the parts of our duty to God; we are sure he cannot be wanting in his gracious performances unto us: But if we, in a groundless conceit of an election, shall let loose the reins to our sinful desires, and vicious practices, thereupon growing idle or unprofitable, we make divine mercy a pander to our uncleanness, and justly perish in our wicked presumption.

FOR THE CHURCHMAN'S MAGAZINE.

HEATHEN MORALITY.

[Continued from page 78.]

IN thy dress be neat, not splendid; for in neatness is magnificence; in splendour, luxury.

Affect not great wealth, but moderate enjoyment.

They are to be contemned who eagerly amass wealth beyond what they know how to enjoy; for it is with them as it would be with one, who should purchase a horse not knowing how to ride.

Do thy endeavour to make thy riches contribute to thy use and enjoyment; for to those who know how to enjoy them, they are of use; and to those who know how to use them, they are an enjoyment.

For two reasons value thy riches, that thou mayest be able to suffer a great loss, and to assist the friend whom thou lovest in his adversity. But for any other consideration in life, affect nothing beyond mediocrity. Be content with what thou hast; yet seek to improve thy circumstances.

Reproach no one for his calamities; for fortune is common to all; nor can they provide against futurity.

Do good to the virtuous; for a benefit conferred upon a good man is a treasure well laid up. If you deserve well of the wicked, it will happen to you as to him who feeds a stranger's dogs; for they will bark no less at him who feeds them than at others; and the wicked will as soon injure those who deserve well of them, as those who deserve ill.

Avoid no less a flatterer, than an impostor; for both will injure those who put confidence in them.

If you embrace those as friends who gratify you in your vices, you will never find any to encounter odium in your defence, even in the best cause.

Be civil and not supercilious to those who contribute to thy convenience; for even servants hardly endure the pride and arrogance of a master; while civility is grateful and pleasant to every one.

Among the properties of civility are, not to be contentious, nor apt to contradict on every occasion; not roughly to oppose the anger of familiars, although they may be unreasonably angry; but to give way to them when disturbed, and when their anger is cooled, chide them; not to interrupt sport with serious discourse, nor serious discourse with trifles, for whatever is ill-timed, is offensive; not to perform a good office in an ungracious manner, a fault of which many are guilty; who though ready to serve a friend, yet seem to do it grudgingly; not ready to accuse, for it is odious; not prone to reproach, for it engenders wrath.

Wisdom, first of all, requires that you avoid the house of revelry; but when circumstances draw you thither, rise before excess. For when the mind is perverted by wine, it happens to it as to chariots which have shaken off the driver: As these are hurried at random

without a guide, so the soul is driven upon many crimes, reason being subverted.

In that thou art immortal, exalt thy mind ; in that thou art mortal, moderate thy desires.

—*—*—*—*—

MONTHLY OBITUARY.

DIED, of a consumption after a long illness, on the 7th inst. Miss ANNER NICHOLS, daughter of Mr. Ely Nichols, of *Trumbull*, in the 21st year of her age. This young lady in the course of her sickness, seemed to place her affections principally on things above ; her greatest concern was, what she must do to be saved ; what she must do in order that the merits of Christ might be sufficient for her. She gladly received the sacrament of the Lord's Supper sometime before her death ; waited with patience for her Saviour's call, when her soul should quit this earthly tabernacle, in joyful hope of a better world, and a sweet remembrance at the resurrection of the just, through the merits of a Redeemer. In her the bereaved parents have lost a dutiful child ; the surviving children, a kind sister ; and the young circle of her acquaintance, an amiable christian friend.

In New-Haven, on the 17th ultimo, Mr. ISAAC WELTON, of *Waterbury*, aged 20. In the death of this young gentleman, the community at large, and his friends and connections in particular, have to lament a heavy loss....Correct and engaging in his manners, diligent and persevering in his studies, benevolent and humane in his disposition, he had almost completed the usual term of residence at Yale-College, of which he was a member, and was beginning to think of entering soon into the active and useful scenes of life. He bid fair to have become an ornament to whatever profession he should have chosen, and a comfort and support to his surviving parent, who was lately called to lament the death of her husband and his father. In the midst of youth and health, after only four days sickness, he was summoned by the king of terrors from this transitory life ; with resignation and coolness he saw his end approaching, and took leave of his sorrowing friends, expressing a lively hope of future glory, through the merits of a Redeemer.

Death the destroyer aim'd a fatal dart,
To realms unseen fled his immortal part.
But faith and hope would fain descry his way,
Triumphant waited to eternal day :
In bliss supreme beyond the etherial skies,
Where songs and choral symphonies arise,
In ceaseless praise to him who reigns above,
The King of Kings and God of boundless love.

THE Editor is obliged to apologize again, for errors in the second number, on the same plea of distance from the press, and to request the reader to make the following corrections.

Page 41, line 4th from the bottom, between the words *listless* and *languid* insert *and*. P. 44, l. 7th, from the bottom, for *agreement* read *argument*. P. 51, l. 2d, from the top, for *Heb. xx*, read *Heb. x*. P. 55, l. 7th, from the top, for *efforts*, read *effects* ; same page, l. 16th, from the top, for *proposed*, read *supposed*. P. 74, l. 14th, from the top, for *reckless*, read *reckless* ; same page, l. 18th, from the top, for *bosom*, read *ourn*. P. 77, l. 26th, from the bottom, for *prolise*, read *prolix*.

✂ EVANGELION, on mature reflection, is judged inadmissible. The absurdity to which it has reference, it is believed, is local, and likely to disappear sooner without, than with opposition.

be-

mor-

Miss
in the
seem-
cern
the
sac-
with
tab-
ce at
in her
n, a
chris-

, of
amu-
ment
erse-
had
hich
the
ment
port
her
four
tory
took
ory,

nm-
ader

lan-
gu-
7th,
top,
ess,
P.

The
y to

Terms of this Magazine.

I. THE Magazine shall be printed monthly, on paper of a good quality, and an entire new type.

II. Each number shall consist of *forty pages octavo*, stitched in blue.

III. The price to subscribers will be ONE DOLLAR AND FIFTY CENTS per annum, payable in advance, except where some particular person or persons are responsible for quarterly payments.

IV. The allowance to Agents will be *twelve and a half per cent.* they being responsible for the Magazines that are sent them.

V. A table of contents, with a title-page, will accompany every twelfth number of the work.

VI. The Magazine will be sent to the several agents and subscribers free of any expence (except by mail) where it can conveniently be done.

AGENTS

For the Churchman's Magazine.

CONNECTICUT.

Norwich, Capt. Samuel Tyles.
 New-London, { Mr. John W. Grimes,
 Book-Seller.
 East-Haddam, Rev. Solomon Blakden.
 Saybrook, Mr. Ebenezer Hayden, Merchant.
 Guilford, Mr. Andrew Elliott, Merchant.
 North-Guilford, Mr. Samuel Hubbard.
 Branford, Timothy Johnson, Esq.
 Hartford, Rev. Menzies Rayner.
 Middletown, Rev. Clement Morrison.
 Durham, Rev. Roger Searl.
 Hebron, John T. Peters, Esq.
 Meriden, Mr. Asahel Merriam.
 Berlin, { Mr. John Gilbert,
 Mr. Oliver Sage.
 Watertown, Col. Amos Bendley.
 Plymouth, Mr. Ezra Blakden.
 Waterbury, James Scovill, Esq.
 Glastonbury, (Waterbury,) Mr. L.
 Townsend, Merchant.
 Cheshire, Mr. Stephen Jarvis, Merchant.
 Danbury, Mr. John C. Gray, Printer.
 Norwalk, { Rev. Henry Whitlock.
 Canaan, {
 Huntington, Rev. Ambrose Todd.
 Bridgeport, Rev. Philo Shelton.
 Stratford, Rev. Asahel Baldwin.
 West-Haven, Mr. Joseph Prindle.
 Groton, Rev. Asa Cornwall.

VERMONT.

Manchester, Rev. Abraham Bronson.

MASSACHUSETTS.

Great-Barrington, Mr. Stephen Sibbey.
 Lunenburg, Rev. Amos Pardy.

RHODE-ISLAND.

Providence, { Mr. Jeremiah F. Jenkins,
 Merchant.

NEW-YORK.

New-York, { Messrs. T. and J. Swords,
 Book-Sellers.
 Andover, Dr. H. Burt.
 Brooklyn, Rev. John Ingham.
 Hempstead, Rev. Seth Hart.
 Catskill, Thos. O. H. Croswell, P. M.
 Albany, Mr. Daniel Steele, Book-Seller.
 Troy, { Messrs. Wright, Goodenow &
 Stockwell, Book-Sellers.
 Oswego, Rev. Daniel Nash.
 Butterworth, Gen. Jacob Morris.
 Charleston, Mr. Eliah Davis.
 Jamaica (L. I.) Mr. Charles M'Neill.

NEW-JERSEY.

Elizabethtown, Rev. John C. Ridd.
 Brunswick, Rev. John Cross.
 Burlington, Mr. J. Sims, Merchant.

MARYLAND.

Eden, Rev. Joseph Jackson.
 Head-of-Sassafras, Rev. William Bruce.
 Maronch, Rev. Henry L. Davis.

NEW-BRUNSWICK.

St. Andrews, Rev. Samuel Anderson.
 St. John, Thomas Wrenn, Esq.

Subscribers to the Magazine are desired to notice, that any of the above named gentlemen are authorized to give them a discharge for whatever Magazines they may wish to take.